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Survey Shows Nazis Destroyed Jewish Property Worth $100,000,000

A three-year survey by the American Federation of Jews from Central Europe, sponsored by the American Jewish Committee, shows that the Nazis destroyed Jewish communal property in Germany once valued at 220,700,000 Reichsmarks, corresponding roughly to $160,000,000 at the pre-war official exchange rate.

The survey was based on 1,054 reports from 1,050 German cities and on secret Gestapo documents and evidence disclosed at the Nuremberg trials. American Jewish Committee officials noted that "more than sixteen centuries of Jewish history in Germany came to an end with the martyrdom of the Jews under the Nazis." It said the comprehensive inventory of the damage suffered by the Jewish communities in Germany under the Nazi regime is designed to commemorate the cultural and religious attainments of the Jews in Germany "and to serve as valuable material for the recovery of property destroyed by the Nazis."

The record of assets of the former Jewish communities and other non-private organizations in Germany includes an inventory of the principal synagogues, hospitals, orphanages, seminaries and other Jewish communal property in the larger cities.

Prof. Nathan Stein, president of the American Federation of Jews from Central Europe and chairman of the organization's special committee that began the survey in 1944, said in the findings: "From 1933, when the Nazis seized power, Jewish families, deporting them to concentration camps in Czechoslovakia and Poland and exterminating the bulk of the deportees, countless human lives were lost. Equally countless values in properties of congregations and of scientific and welfare organizations were destroyed, seized and damaged."

The report pointed out that the assassination of Ernst vom Rath, secretary of the German Embassy in Paris, gave the Nazis the excuse for putting into action the measures to destroy the Jewish community in November, 1938.

"There had been about 1,606 Jewish synagogues and houses of

(Continued on Page Four)

Asks Full Inquiry Into DP Wish

The American Council for Judaism asked that the United Nations Committee of Inquiry on Palestine fully acquaint Jewish displaced persons in Europe of all relevant facts on Palestine and "Zionist propaganda" before polling them on their resettlement preferences.

In behalf of the council, Elmer Berger, executive director, congratulated the United Nations committee for its decision to visit the DP camps and learn at first hand the desires of Jewish refugees on the

Hold Arrests Aim to Break New Front

The Palestine Zionist leadership's ability to carry through its intended anti-terrorist campaign was put seriously in doubt by wholesale detentions of Revisionist and Right-Wing leaders.

As a spokesman of the Jewish Agency for Palestine noted in Jerusalem, those detained included some of the very men who participated in the decision to undertake a painful and dangerous campaign against terrorism. He said the Government's action came near breaking the united front. The action has deeply incensed most Zionists in the country and may mean a weakening of the united front that was being prepared against terrorism.

After this collective punishment and the deportation of the Exodus 1947 refugees to France, the desire to cooperate with the Government is gradually weakening. Two of the Mayors sent to the Latrun detention camp, Israel Rokach of Tel Aviv and Oved Ben Ami of Nathanya, were among the leaders of the proposed united front. Arieh Altman, chairman of the Revisionist movement, who is also in Latrun, was a recognized advocate of anti-terrorism.

The Hebrew newspaper Haaretz expressed Zionists' "amazement" at this latest action and recalled

(Continued on Page Ten)

Agency Blames [illegible]

[illegible] memorandum [illegible] handed to the members of the committee at Geneva.

The twenty-nine-page document answered the Palestine Government's case point by point.

The agency challenged the contention that Britain's main task was creating a balance between "conflict of interests" that resulted from the twofold attempt to establish a Jewish national home and to administer Palestine in the interest of the people as a whole.

"It is this underlying assumption that the development of a Jewish national home is basically at variance with the development of Palestine in the interest of the population as a whole which is the vitiating fallacy of the whole argument," the reply asserted. It declared that the national home was "conceived rather as a dynamic agency transforming the entire structure of the country and raising the standards of the population as a whole."

The agency said that the primary purpose of the mandate was the creation of such a home and that the British were attempting to justify its abandonment by the theory that the mandate embodied two sets of conflicting obligations.

The agency denied that the British, as they claimed, had made every effort to reconcile Jews and Arabs but had failed because of intransigence on both sides.

Since the successful effort to bring Dr. Chaim Weizmann and Emir Feisal, foreign minister of Saudi Arabia, together, the Agency declared, "the Government, so far from doing anything to further an understanding—apart from expatiating on its desirability—has in fact hampered any rapprochement between Jews and Arabs by consistently yielding to Arab intransigence and thus strengthening the position of the extremist elements in the Arab camp."

The Agency added that "herein lies the basic cause of the failure of the mandatory regime."

Replying to the memorandum's complaint that the agency, in its rule of unofficial opposition, did not cooperate after a decision on a disputed issue was reached, the agency replied that the British White Paper of 1939 had destroyed the basis of cooperation, which was acceptance of the mandate by both sides.

"To suggest, as the memorandum does, that the Jewish Agency should have proceeded to cooperate in its (the White Paper's) implementation is tantamount to expecting it to assist in the strangulation of the Jewish national home and in its own liquidation," the reply asserted.

Most Of 34,500 DP In Austria Live In Camps

A report on Austria by the Preparatory Commission of International Refugee Organizations presented to members of the United Nations Special Committee on Palestine who arrived in Vienna, states that there are at present 34,500 Jewish displaced persons in the country. Of these, 31,400 are living in camps and 3,100 outside.

General figures in the report show 19,700 Jews in the American zone of occupation; 1,380 in the British zone; 1,100 in the French zone, and about 12,000 in Vienna, of whom 9,200 are in displaced persons centers in the American sector of the city.

No Jewish refugees, according to these figures, are in the Soviet zone of occupation.

A subcommittee of the United Nations Palestine committee flew from Salzburg to Vienna after visiting DP centers in eastern Bavaria. The group, under the chairmanship of J. D. L. Hood of Australia, visited DP installations in Vienna and environs and held conversations with Allied military authorities and Austrian officials.

The report of the IRO group states that 5,540 Jewish refugees are now living in centers admin-

(Continued on Page Ten)

Straus Reports DP All Depressed

[illegible] years of [illegible] in Germany, he remained in the area of Heidelberg, Wiesbaden, Frankfurt-am-Main and Mannheim, where he had lived for several years before the war (he was a student at the University of Heidelberg for two years). Mr. Straus speaks fluent German spiced with Mannheim slang, helpful in eliciting confidences from average Germans whom he interviewed both on the street and in their homes.

Never, he said, did he hear a German "express pity for Germany's victims," although all were "full of pity for themselves."

"The Germans dream of two things," Mr. Straus said—"enough to eat and a war between the United States and the Soviet Union, which would enable Germany again to exert the balance of power."

But the greatest shock to Mr. Straus was not the attitude of the Germans but of the American soldiery, what he called the "corroding effect" of occupation on American troops, which he regarded "as a more sinister thing than the fact the Germans are unrepentant and unchanged."

Mr. Straus said it was "a terrible thing" to send "green kids who have never seen Warsaw, Coventry or even London" into a Germany where their first glimpse of the destruction and misery of war was in Mannheim or Stuttgart so that their perfectly human sympathy would mantle the Germans rather than those earlier and innocent victims. He suggested that every soldier (or officer) and his wife should undergo a thorough course of psychological indoctrination before being sent abroad, reports the New York Times.

He was equally shocked, although not so surprised, at the morale of the displaced persons, who, he said, seemed better fed than the Germans, but were unanimously despondent. When he suggested that $100,000 be spent to rebuild, enlarge and equip one D.P. installation for more normal living, the camp director, he said, recoiled with surprise.

"Don't you realize what you are saying?" Mr. Straus quoted the director as replying. "Any such attempt to improve their installations would be taken by these people as evidence of an intention to convert it into a permanent prison. Their only hope in life is their eventual release from this hole some fever Hit, and, no matter how we might explain such a move, they would interpret it as a life sentence to futility."

FIGHT ON ANTI-SEMITIS[M] TO INCLUDE REVISE[D] CRUCIFIXION STOR[Y]

A radical revision in religious instruction and preaching by both Christians and Jews, including changes in the story of Christ's crucifixion, has been approved and will be proposed to the world's religious leaders by an interfaith conference of some sixty-five prominent educators, churchmen and laymen.

The proposal is intended as one of the principal means of fighting anti-Semitism.

Known as the International Emergency Conference to Combat Anti-Semitism, the gathering of Catholics, Protestants and Jews from seventeen countries, at the remote Swiss mountain village of Seelisberg, overlooking Lake Lucerne, adopted proposals to reduce and eventually eliminate anti-Semitism through religious, educational, governmental and civic organizations.

Dr. Everett R. Clinchy, president of the American National Conference of Christians and Jews, declared that the delegates had met in the firm belief that "anti-Semitism is a disease that affects Christians just as much as it affects Jews and is part of a wave of pagan materialism that threatens to engulf Western civilization."

The conference approved without debate a religious subcommittee report that emphasized the "tragic fact that certain theologically incorrect conceptions and certain misleading presentations of the Gospel of Love, while essentially opposed to the spirit of

committee declared that [there] "need to emphasize the [change] that exists between Judaism [and] Christianity, to present the [Passion] Story in such a way as [not to] arouse animosity against the Jews and to eliminate from Christian preachings and teaching the [idea] that the Jewish people are under a curse."

Jewish members of the [commi]ssion, who included Rabbi [Abraham] F. Rosenblum of Temple [Israel] New York, and president of the Synagogue Council of America, said they would "seek to eliminate from Jewish teaching any reflection upon Jesus and to promote friendly relations between Christians and Jews."

These recommendations will be transmitted to religious authorities, including Pope Pius XII and the Archbishop of Canterbury.

The education program, established with the aid of Dr. [Harry] E. Gosling, Superintendent of Schools in Minneapolis, calls for the development, in primary and secondary schools and colleges, of attitudes favorable to the welfare of all men.

It asked for the [establishment] of working committees in [each] country to improve [textbooks], promote appropriate [training] for teachers; the formation of unions in each [country] for the study of the problems of [race] relations; [and] training [for] citizenship [and] ecumenical [relations].

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Social Notes—Montreal

Mrs. M. Rothstein, de Vimy Avenue, is spending a five-week holiday at Ste. Agathe.

Mrs. L. S. Eidinger, Park Avenue, is spending a vacation at Trout Lake.

Miss Betty Elman, Lionais Street, returned from a motor trip to Niagara Falls, Ont.; New York; Buffalo, N. Y.; and Detroit, Mich.

Mrs. Molly Flanz and daughter, Anna Lee, Esplanade Avenue, are spending the season at Ste. Agathe.

Albert Vallin, Edward Charles Street, spent several weeks at Old Orchard Beach, Maine.

Mr. and Mrs. B. Friefield and family, Hutchison Street, had their son, Edward Friefield, of Chicago, Illinois, formerly of Montreal, with them at their summer cottage in Ste. Agathe for several weeks.

Mrs. Mathilde M. Bennett and [illegible] are spending the month of August with her father, Morris Schneiderman, Villeneuve Street West.

Mr. and Mrs. E. Cassen, of London, England, are here on an extended visit with the latter's brother-in-law and sister, Mr. and Mrs. R. Sanders, Maplewood Avenue; and also, the latter's brother and sister-in-law, Mr. and Mrs. L. Brenner, Clark Street. At present, they are in Val Morin for several weeks, and will return home in September.

Mrs. B. Krakower, Wiseman Avenue, returned from a six-week stay at Old Orchard Beach, Maine.

Mr. and Mrs. Alex Finestone, Clark Street, have returned from a two week's trip to Staten Island, N. Y., where they were the guests of their cousins, Mr. and Mrs. Samuel Podber and family.

Mr. and Mrs. Sol. Rosen and daughters, Linda, and Miss Ruth Rosen, de Bullion Street, are spending a month's holiday at Atlantic City, N. J.; New York; Philadelphia, Pa.; and Washington, D. C. They will be guests at the marriage of their cousin, Leonard Rotter, to Miss Maxine Bortnick, in Washington.

Miss Midge Skolsky, Lajoie Avenue, returned from a motor trip to Niagara Falls, Ont.; Buffalo, N. Y.; New York; and Detroit, Mich.

Mrs. Saul Cohen, 90 St. Catherine Road, is spending the season at Ste. Agathe.

Mrs. J. Lens, of London, Eng. [illegible] several weeks.

Mrs. M. Krakower, 744 Wiseman Avenue, is spending the summer at Prefontaine.

Mrs. Jack Soroka, Maplewood Avenue, returned from a month's vacation at Bellevue.

Mr. and Mrs. Mac Drimer, Soissons Street, spent their vacation at Old Orchard Beach, Maine.

Mr. and Mrs. Morris Gellis, of Bridgeport, Conn., are visiting their cousins, Mr. and Mrs. R. Sanders, Maplewood Avenue; Mr. and Mrs. L. Brenner, Clark Street; and Mr. and Mrs. B. Cassen, of London, England, visiting with these latter in Val Morin, for several days.

Bernard Rothstein, de Vimy Avenue, who is studying medicine at McGill University, is spending a short holiday at Atlantic City, N. J.

Mr. and Mrs. Samuel Glass, Stuart Avenue, are back after an eleven-day motor trip to the United [illegible]tario, New York, and New Jersey.

Mr. and Mrs. D. Mendel, Durlington Avenue, returned from an eleven-day motor trip to the United States, travelling through Toronto, Hamilton, and Niagara Falls, Ont.; Syracuse, Rochester, Buffalo, and New York, N.Y.; and Atlantic City, N.J.

Cecil Lebofsky, de l'Epee Avenue, returned from a ten-day fishing trip by motor, travelling to Brome Lake; and Missisquoi Bay and Lake Memphramagog.

Mrs. J. Rothpan, Stuart Avenue, is spending the summer at Mallett's Bay, Vt.

Mrs. Violet Lewis, Van Horne Avenue; her son-in-law and daughter, Mr. and Mrs. Jack Arron, and their daughter, Ilona, of Ottawa, [illegible] holiday at At[illegible] Maplewood Avenue, spent three weeks at Old Orchard Beach, Maine.

Mrs. Matthew Ram and son, Allan, Hutchison Street, will sail from New York on the S.S. American, on September 10, for Paris, France, to join Mr. Ram for about a year. Mr. Ram, who is on the Overseas Personnel of the American Joint Distribution Committee, was formerly assistant director of the Jewish Immigrant Aid Society in Montreal. Mrs. Ram was formerly Miss Shirley Beck.

Miss Ida Colman, Hutchison Street, spent a short holiday at Old Orchard Beach, Maine.

Mr. and Mrs. C. Lebofsky, de l'Epee Avenue, accompanied by their son, Allan Lebofsky; and Jack Firestone, Durocher Avenue, motored to High Falls, for a twelve-day holiday.

Mr. and Mrs. Aaron Feldman and family, St. Germain Street, returned from the Gaspe Peninsula where they were the guests of Julien Dion, of St. Ulric, who entertained at a cocktail party and musicale with about fifty guests present. Charles Dufour, mayor of St. Ulrich, and Lucien Gagnon, Inspector of Schools of Matane, welcomed them. Those who entertained for them were: Mr. and Mrs. P. Parent, of St. Ulrich and Quebec City, at a cocktail party; Mr. and Mrs. J. A. Belanger, of Matane, at a cocktail and dinner party at their home in Matane; Mr. and Mrs. Lucien Gagnon, at a cocktail party; and Mr. and Mrs. J. E. Dion at dinner. Mr. and Mrs. Feldman gave a cocktail party, with sixty guests, at the Country Club in Matane.

Dr. and Mrs. Ephraim Goldwater, Ellerdale Road, are spending a short holiday at Cape Cod, Mass.

Mrs. Gus Garber, Barclay Avenue, spent several days in Toronto, Ont.

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Intermarriage And Assimilation Are Reducing Jewish Group

The Eugenics Review in an article on "Jewish-Christian Marriage," by Dr. Eliot Slater gives details of an inquiry made among fifty Jewish military patients in the neurosis wards of Sutton Emergency Hospital, in England during 1944-45. Most of the Jews were not immigrants, but their fathers or grand-fathers were, and the material collected was classified as follows:

Surnames: 16 were more or less "English" (e.g., Sutherland, Glen), and the others suggested a German or Polish origin.

First names: "It is surprising how very few of these names would strike the average Englishman as specifically Jewish."

Upbringing: By this was meant religious training. What was clear was "the secular change in the direction of increasing liberalism," as shown by Dr. Slater's analysis:

Religious Upbringing	Generation of Parents	Patient	Child'n
Very Strict	24	4	8
Strict	22	14	16
Moderate or Liberal	17	29	20
Lax	—	3	12
Non-Jewish or non-religious	1	—	13
Total	64	50	69

Physical Characters: "The patients as a group did not conform at all closely to popular conceptions of the typically Jewish appearance." Dr. Slater concludes that, taking the Jews as a whole, they show a considerable proportion who would not be recognisable on the grounds of physical character alone. "It seems probable that this sample included men of mixed blood, and the British Jews, in general, will be found to have a sizable proportion of non-Jewish ancestors, if the matter were capable of investigation."

Intermarriage: It was found that this was rare in the parental generation. Four of the patients had Christian wives. "Of the 16 marriages with non-Jews made by the patients and their brothers, 11 had produced children, and 9 of these the children were not being brought up in the Jewish faith. Of the patients' sisters, 63 had married, one of them twice. Children were born to 10 of the mixed marriages, and were being brought up as Christians in six families, and as Jews in four.

"Of the 160 marriages in the present generation, therefore, 28 were to non-Jews, an incidence of approximately 17 per cent." Even omitting one family — clearly in the process of becoming a Christian one — in which there had been no fewer than nine mixed marriages — "the incidence of Christian marriage would be 19 in 150, or approximately one in every eight marriages. Even this is a high rate of exogamy, and certainly a higher one than has obtained in earlier generations. If it is a general phenomenon, and not one confined to the very restricted sample reported here, it would lead to a rapid mixing of the Christian and Jewish populations."

Dr. Slater quotes figures from a study made of engaged couples in the U.S.A. Only 17 per cent of the Jewish men and women in [illegible] corresponding rate of intermarriage would lead to the practical disappearance of the Jews as an endogamous group within two generations."

His conclusions are that "the social and psychological forces which are tending to undermine belief in religious dogma are having this effect on Jewish as well as Christian adherents. Social differences between Jews and non-Jews are also being dropped. Furthermore, it seems likely that the frequency of marriage with non-Jews has increased among Jews in recent years, and is now of the order of one in eight marriages. Such a rate of marriage, if maintained for a number of generations, assimilates the Jewish and non-Jewish populations."

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ORT Trains DP For Jobs

A total of 5,724 displaced persons in the American zone of Germany are students in schools conducted by the Organization for Rehabilitation Through Training, Mrs. Sylvia K. Margulies, director of the World ORT Union program in Austria, declared in New York, back from a year abroad, in which she supervised the Austrian program and visited ten countries, including Germany, Poland and France last month.

The DP trainees in Germany's American zone are studying in forty-five ORT-operated schools, where 265 courses are given, Mrs. Margulies said. A faculty of 460 DP instructors includes eighty-five engineers. Newest courses are in professional window display and the cosmetic industry. The program, now comprising five schools, opened in Austria five months ago.

Describing the current tenseness among DP's in Austria, Mrs. Margulies said they fear that the American Army will pull out shortly. She praised the supplementary food program given to DP's in ORT schools supplied by the American Joint Distribution Committee, a United Jewish Appeal Agency that also subsidized the World ORT program.

Some Polish DP's in Austria, receiving "grapevine" news of relatives having food and jobs in Poland want to return there, she related. Rumanian Jews have flocked into Austria during the last six weeks, with 1,800 in one Viennese camp alone, she said, explaining that an ORT school in Vienna is prepared to take them as trainees if they want to join the program.

Central Jewish Comm. and Junta de Ayuda, competing Argentine relief organizations, merged into new aid group, headed by David Groisman, Buenos Aires Jewish leader.

A scheme to provide Negev colonies with sufficient water for irrigation of 100 dunams in each settlement is rapidly nearing realization.

CAN YOU HELP HERE?

Mrs. Pearl Goldman, nee Segal, of Stefanesti, Rumania, is seeking a brother, Itzic Segal, son of Zanvel Segal; or her nephews, Mendel, Zanvel, Nathan, or Nuham Segal. For information call TA. 6992; or write Box 654, Canadian Jewish Review, 1253 McGill College Avenue, Montreal 2, Quebec.

Social Notes — Montreal

Mrs. J. N. Neumann, Fulton Avenue, returned from Toronto, Ont., where she visited her son-in-law and daughter, Mr. and Mrs. M. A. Goldenberg, Avenue Road; and with her niece, Miss Ida Ellon, College Street. She was joined there by Mr. and Mrs. Chester L. Solomont, of Newton Centre, Mass., another son-in-law and daughter.

Mrs. H. L. Pollett, Northcliffe Avenue, is [illegible] at Ste. Adele.

Mr. and Mrs. Alex Goldberg, Hampton Avenue, returned from a five-week trip to the British West Indies, travelling through the Eastern United States to Miami Beach, Florida, by train, and from there to Kingston, Jamaica, by plane. They stopped for two weeks in Kingston; at Shaw Park; and on their return, in New York, where they were guests of Mr. and Mrs. Harry Robinson on their yacht at Long Island.

Mr. and Mrs. Jack Shacter (formerly Miss Tamara Umanski), Grand Boulevard, are in Europe and will return to Montreal in September on the S. S. Empress of Canada.

Mr. and Mrs. Michael Weinstein and son, Alan, of Thetford Mines, spent a three-week holiday at Cape Ann, Gloucester, Mass.

Mrs. S. Levin, Duquette Avenue, spent a three-week holiday at Ste. Agathe.

Mr. and Mrs. I. Bald, Grovehill Place, returned from a three-week visit at Old Orchard Beach, Maine.

Mr. and Mrs. M. Ribler, Prud'homme Avenue, will spend several weeks' holiday at Trout Lake.

Mr. and Mrs. Si. Michaels, Dornal Avenue, left on a ten-day motor trip to New York, and Atlantic City, N. J.

Mr. and Mrs. Philip Lazare, Grovehill Place, returned from a two-week holiday at Old Orchard Beach, Maine.

Mr. and Mrs. Thomas Vineberg, Prud'homme Avenue, had visiting them for several weeks their daughter and her daughter, Mrs. A. D. Smith and Miss Helene Smith, of Sherbrooke.

Jack L. Lazare, Grovehill Place, spent ten days at Old Orchard Beach, Maine.

Mrs. Harris Miller, Brodeur Avenue, will spend a short holiday at Manitou Lodge, at Ivry.

Mrs. I. Miller, Soissons Avenue, is spending the summer at Trout Lake.

Mrs. J. Josefo, Cote St. Luc Road, spent four weeks at Old Orchard Beach, Maine.

Mrs. Michael Rohrlich, Meridian Road, spent some time at Old Orchard Beach, and West Sebago, Maine.

Mrs. L. Magill, Ridgevale Avenue, is spending the season at Woodlands.

Dr. and Mrs. David H. Ballon, Westmount Avenue, returned from a short holiday in Nantucket, R.I.

Mr. and Mrs. L. F. Silver, [illegible] Alberta; and at Vancouver, B.C.

Dr. and Mrs. Sydney N. Friedman, University Street, motored through Canada to the West Coast, and are returning through the Northern United States.

Mr. and Mrs. M. A. Marshall and son, David, Murray Hill Avenue, returned from a motor trip along the Eastern Coast to Cape Cod, Mass.

Mr. and Mrs. Lawrence Lande and daughter, Denise, Cedar Crescent, returned from a three-week holiday at Champlain, N.Y.

Mrs. Gene Kruger, Murray Hill Avenue, is at Brome Lake.

Mrs. A. W. Lande, of New York, was at the Windsor Hotel, while visiting her brother and sister-in-law, Dr. and Mrs. A. Barcovitch, McGregor Avenue.

Dr. and Mrs. S. I. Doubilet, Victoria Avenue, spent several weeks at Old Orchard Beach, Maine.

Mr. and Mrs. A. Cohen, Summerhill Avenue, spent a week at Hollywood Beach Hotel, at Prefontaine.

Mr. and Mrs. Charles Levy, Wood Avenue, sailed on the Queen Mary for Europe, stopping at London, England, to visit relatives and friends.

Mr. and Mrs. Edward Solomon, Arlington Avenue, accompanied by Fred Solomon; and David Marshall, Murray Hill Avenue, returned from a motor trip of several weeks to Prince Edward Island.

Mrs. Harry J. Levinson, Victoria Avenue, who sailed to England on the Empress of Canada, is visiting her son-in-law and daughter, Mr. and Mrs. Paul Meyer (formerly Miss Joan Levinson), of London, for some time.

Dr. and Mrs. J. Rosenbaum, Westmount Avenue, sailed on the Empress of Canada, to visit their son-in-law and daughter, Mr. and Mrs. Jack Lyons, of Leeds, England, for a month's time.

Mrs. L. Ginsberg, Redfern Avenue, spent a two-week holiday at Old Orchard Beach, Maine.

H. Jacoby, Crescent Street, returned on the Queen Elizabeth, from a five-week trip to England and France.

Mr. and Mrs. H. W. Friedman, Kensington Avenue, are spending their vacation at their cottage at Barrette.

Mr. and Mrs. L. B. Greisman, Campden Place, returned from a two-week holiday at Old Orchard Beach, Maine.

Dr. and Mrs. Harry C. Ballon and sons, Samuel and Brahm, Cote des Neiges Road, are on a motor trip to Cape Cod, Mass., for several weeks.

Mrs. Charles S. Blumer, Murray Hill Avenue, motored to Murray Bay on a short holiday.

Dr. Morton W. Bloomfield, of Ohio State University, Columbus, Ohio, visited his parents, Mr. and Mrs. Samuel Bloomfield, Chomedy Street, before leaving on a motor trip to the Gaspe Coast, accompanied by Edgar H. Cohen, Grey Avenue, and Professor Robert Estrich, of Columbus.

Mrs. M. Ginsberg and daughter, Dorothy, Isabella Avenue, spent a two-week holiday at Old Orchard Beach, Maine.

Dr. and Mrs. Alton Goldbloom, Cote des Neiges Road, are on a motor trip through the Maritime Provinces, and are stopping at Yarmouth, N.S.

Professor and Mrs. Melville J. Herscovits and daughter, Jean, of Evanston, Illinois, who stopped at the Windsor Hotel, were entertained at dinner at Miraky's by Mr. and Mrs. George W. Cohen, Cote des Neiges Road. Dr. Herscovits, who is head of the department of anthropology at Northwestern University, in Evanston, is a foremost authority on the Negro, and Mrs. Herscovits, who accompanied him on a research trip to the African jungle several years ago, has collaborated with him in authorship.

At Handleman's Hotel, in Shawbridge, were: Mr. and Mrs. E. Ardi, Mr. and Mrs. A. Hyatt and family, Mr. and Mrs. B. Zackon and son, Buddy; Mrs. M. Maidofsky, Mrs. L. Green and son, Albert, all of Montreal; N. Silverman, of Bronx, N.Y.; and Mrs. S. Shriffin and daughter, Myrna, of Brooklyn, N.Y.

Staying at Lewinson's Lakewood Lodge, St. Donat, were: Mr. and Mrs. S. Berkowitz, Mr. and Mrs. Saul Croll, Mr. and Mrs. Richard B. Dreasen, Mr. and Mrs. W. Stattner, Mr. and Mrs. M. Singer, Mr. and Mrs. Leo Livingston, Mrs. J. Henderson, Moe Sloves, Al. Silver, all of Montreal; Mr. and Mrs. Robert R. Cahn, Dr. and Mrs. Felix Cohen, Mr. and Mrs. Marc Gotheil, Mr. and Mrs. Philip Urvater, Paul H. Arnay, all of New York; Mr. and Mrs. Murray Fauer, of Bronx, N.Y.; Mr. and Mrs. Charles Blumenthal, of Passaic, N.J.; Mrs. H. Cone and Miss Minnie Colin, of Brookline, Mass.; Isadore Saigen, of Detroit, Mich.; and Dr. Bertha Wilensky, of Toronto, Ont.

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MARRIAGES

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BUSTIN-BASERMAN

The marriage of Miss Nancy-Gwendolyn Baserman, daughter of Mr. and Mrs. Jack Baserman, 682 Ontremont Avenue, to Solomon Bustin, son of Mr. and Mrs. Samuel Bustin, 1860 Bernard Avenue West, took place at the bride's summer home at Ste. Agathe, on August 3, at half-past eleven o'clock in the morning, Dr. C. N. Denburg, Rabbi, officiating, assisted by Cantor A. Matta. The bride was given in marriage by her parents. Her gown was of white lace and taffeta, princess-style, with a rounded neckline; long, pointed sleeves; full skirt, and short train. Her long illusion veil was held in place by a coronet of lily-of-the-valley. Miss Miriam Baserman, sister of the bride, was her maid of honour. She wore a princess-styled gown of mauve taffeta, with a very full skirt, with a bustle in the back. Her headdress of yellow taffeta had mauve flowers and a veil, and she carried a hand bouquet of yellow roses. The bridesmaids, Misses Nancy Marcus, Miriam Baserman, and Shirley Baserman, were in pink; and Misses Ruth Rochlin and Rose Wornoff, in blue. Their gowns were princess-styled; and they had picture hats; matching gloves, and nosegays of matching flowers, with streamers. The flower girls were: Recia Standeld, in a blue net off-the-shoulder dress, with a blue and pink picture hat, and a basket of flowers; Carol Rocklin, in pink, with a matching picture hat, and a nosegay of flowers; and Phyllis Lubin, in a light green net dress, with a matching hat, and a nosegay. Ben. Bultz, brother of the groom, was best man; and the ushers were: Arnold Chalkin, Maurice Licover, Harold Baserman, Abe Baserman, and Mort. Brownstein. Lawrence Blond was page boy. The aisles were marked with white satin bows, and flowers. The reception was held on the lawn; and dinner was served under a canopy. The table held a four-tiered wedding cake, with centre-pieces of seasonal flowers, with white candles and white ribbons. Mrs. Baserman, mother of the bride, wore a long, pale-blue gown, of Swiss lace, with matching gloves; a hat of matching straw, and a corsage of yellow roses. Mrs. Bultz, mother of the groom, wore a light grey floor-length gown, with bead and sequin embroidery; a black straw hat, with matching gloves; and a corsage of red roses. The bridal couple left for New York, and a Bermuda cruise, the bride travelling in an aquamarine-blue suit, with a white and yellow blouse; white shoes, with a matching purse; and a white straw picture hat. Mr. and Mrs. M. Wornoff and family, Mr. and Mrs. J. Lepe, Mr. and Mrs. Sanders Baserman and family, Mr. and Mrs. Jack Baserman and family, and Mr. and Mrs. S. Kopman and family, all of New York; and Miss Esther Kronich, of Ottawa, Ont., were wedding guests.

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ABRAHAMS-GOLDSTEIN

The marriage of Miss Estelle Goldstein, daughter of Mr. and Mrs. J. Goldstein, 1340 St. Catherine Street East, to Saul Abrahams, son of Mr. and Mrs. H. Abrahams, 5220 Victoria Avenue, took place at Chevra Kadisha Synagogue, at half-past six o'clock, on June 17, Dr. C. N. Denburg, Rabbi, officiating. The bride, given in marriage by her father, wore a gown of white slipper satin, cut in Victorian fashion, with appliqued neckline; long, pointed sleeves; pointed, Basque bodice; a draped skirt caught with rosettes at the hem, and a small bustle in the back. Her finger-tip veil was held by a crown of satin, trimmed with pearls, and she carried a Bible, adorned with an orchid and streamers of flowers. Mrs. Ernest Paul, sister of the bride, was her matron of honour. She wore a grey gown, fashioned with a sweetheart neckline; matching grey hat of tulle with navy-blue flowers, and navy-blue gloves, and carried a bouquet of roses. Nona Reicher, the flower girl, wore a blue nylon dress, frilled at the bottom; matching gloves, and a pink and blue hat; and carried a nosegay of carnations. Jack Goldstein, brother of the bride, attended the groom as best man. The ushers were: Sydney Schwartz, Lester Dick, Harold Walfish, Aaron Schwartz, Louis Avrutick, and Ernest Paul. Steven Abrahams was page-boy, wearing full dress, and carried the ring on a white satin heart-shaped cushion. "Because" was sung. The canopy was decorated with foliage and flowers, with stands of ferns at the base. There were also standards of flowers and candelabra. Mrs. Goldstein, mother of the bride, wore a powder-blue crepe gown, with embroidered neckline of beads; matching gloves, and a pink and blue flowered hat, with tulle; and she had a wrist bouquet of orchids. Mrs. Abrahams, mother of the groom, wore a grey crepe draped gown, with a low neckline, fuchsia-shaded gloves, and a grey tulle hat, with a fuchsia-shaded flower, and a corsage of orchids. The bridal couple left on a motor trip to the United States, the bride travelling in a powder-blue three-piece ensemble, with a white straw hat, with blue flowers and tulle, and white accessories. They will live at 1340 St. Catherine Street East. From out-of-town were: Mr. and Mrs. B. Weiss, Mrs. J. Shinder, Miss Ethyl Shinder, Bernard Shinder, Mr. and Mrs. I. Sandler, all of Ottawa, Ont.; Mr. and Mrs. Ernest Paul, Mr. and Mrs. L. Bloomfield, Mrs. B. Marcus, and Mrs. D. Lambert, all of New York; and Dr. and Mrs. J. Hogue, of Plattsburg, N.Y.

DEATHS

Harry Barsky, 6400 Durocher Avenue, died suddenly at his home, on August 10. He is survived by his wife, Mrs. Betty Polisuk Barsky; two daughters, Mrs. D. Smiley, Mrs. Jack Fels; one son, Arthur; two sisters, Mrs. A. Kushner, Mrs. M. Singer; and one brother, R. Barsky. Funeral was held at Paperman's, Rabbi S. H. Herschorn officiating. Burial was in Bessarabia Hebrew Sick Benefit Society Cemetery. Shiva at the home. Mr. Barsky was born in Kaiserasch, Russia, and came to Canada in 1903. He entered the manufacturing business, and became a trade union leader. He founded Narrow Fabrics Ltd., nearly twenty-five years ago, and was president until his death. He was a governor of the Jewish General Hospital; Jewish Hospital of Hope; and the Y.M.H.A.; and had been president of the Jewish Immigrant Aid Society, and the Bessarabian Hebrew Sick Benefit Society.

Abraham Brick, aged seventy-eight, died on Monday, August 4. He is survived by four sons, Samuel, Jack; Ben., of Toronto, Ont.; Hyman, of Los Angeles, Calif.; two daughters, Mrs. Saul Glazer (Sarah); Miss Lily Brick; and ten grandchildren. Funeral took place from Paperman's, Rabbi S. H. Herschorn and Rabbi F. Schlepack officiating. Burial was in Beth David cemetery. Shiva was at the home, 3969 Clark Street.

Mrs. Annie Crown Krukin, aged fifty-one, died on August 5, at the Ross Memorial Pavilion. She is survived by her husband, David Krukin; one daughter, Mrs. Cyril Shatsky; two sons, Peter and Isidore; one grandchild, Marlene Louise Shatsky; two brothers, Myer Crown; Isidore Crown, of Chicago, Ill.; three sisters, Mrs. Leah Fineberg; Mrs. Isidore Cohen; and Mrs. Max Schaffer, of Joliette. Funeral took place from Paperman's, Dr. C. N. Denburg, Rabbi, officiating. Burial was in Shaar Hashomayim cemetery. Shiva was at the home, 639 Querbes Avenue.

Michael Buhay, aged fifty-eight, died at his home, 5295 St. Urbain Street, on Saturday, August 9, following a long illness. He is survived by his widow; one daughter, Clara; his mother, Mrs. M. Buhay; and one sister, Miss Becky Buhay. Funeral was held at Paperman's; interment was in the Jewish Assistance cemetery. Mr. Buhay was born in England, coming to Canada in 1917. He soon joined Canadian labor groups, and the Amalgamated Clothing Workers of America, then known as a radical socialist union; and shortly after, became one of this union's organizers. Mr. Buhay was an organizer and charter member of the Communist Party of Canada; and became editor of "The Worker", in 1920, one of the first Canadian Communist papers. Between then, and 1946, Mr. Buhay played a prominent part in various forms of [illegible] 1944 and 1947, Mr. Buhay was defeated in a provincial election and a federal by-election, respectively, by Maurice Hartt, present M.P. for Cartier. Since 1942, Mr. Buhay was a member of the Montreal City Council. In one of the most unusual demonstrations of its kind ever seen in Montreal, a crowd numbering between 4,000 and 5,000 men, women and children gathered in the block of Paperman's Funeral Parlor at 4081 St. Urbain Street, to pay tribute to Mr. Buhay. Feature of the tribute in the non-religious ceremony inside the parlor was an address by Tim Buck, national leader of the Labor-Progressive Party, who praised Mr. Buhay as one of the leaders of the working class, and a "great" member of the Communist party. In the name of the latter and of Communism itself, he declared, "we pledge to the memory of Mike Buhay that his work shall go on." Mr. Buck followed Joshua Gershman, Jewish leader of the Labor Progressive Party, who paid tribute to Mr. Buhay in Yiddish. Standing at the four corners of the bier during the ceremony were Stanley Ryerson, of Toronto, national educational director of the Labor-Progressive Party; Gui L. Caron, provincial leader; Harry Binder, national organizer, and Paul Phillips, of Toronto, a member of the national committee. Most of the large crowd followed the funeral cortege en masse sweeping north on St. Urbain Street. Traffic in the district was tied up for more than an hour. At the headquarters of the United Jewish People's Order at Villeneuve and Clark Streets, the crowd again gathered to hear a tribute over a loud speaker system from Max Bailey, national president of the organization. Hundreds then clambered into automobiles, taxis and special buses, which stretched for blocks, to ride to the Baron de Hirsch Cemetery at Cartierville for the final rites.

Mrs. Jennie Levine Segal died on August 2, at her home, 4356 Drolet Street. She is survived by her husband, Abraham Segal; two daughters, Mrs. Sydney Klar (Bella); Mrs. Leon Iscovitch (Ruth); three grandchildren, Clyde and Sharon Iscovitch, Barry Klar; and one brother, Samuel Levine. Funeral took place from Paperman's, Rabbi S. H. Herschorn officiating. Burial was in Workmen's Circle cemetery. Shiva was at the home, 4356 Drolet Street.

Nathan Barshadsky, aged sixty-nine, died on Friday, August 8. He [illegible] by his wife, Mrs. Rose [illegible]; two daughters, Mrs. [illegible] Mrs. Sam Rosenberg; one son, Harry; and one brother, Abraham. Funeral took place from Paperman's, Rabbi S. H. Herschorn officiating. Burial was in Bessarabia Hebrew Sick Benefit Society cemetery. Shiva was at the home, 5246 St. Urbain Street.

Jack Rottermund, aged forty-nine, died on August 10, after a lengthy illness. He is survived by his wife, Mrs. Esther Rottermund; and two daughters, Misses Lily and Anne Rottermund. Funeral took place from Paperman's, Dr. C. N. Denburg, Rabbi, officiating. Burial was in Hebrew Sick Benefit Society cemetery. Shiva at the home, 5578 Jeanne Mance Street.

Montreal Meetings

• Rabbi J. L. Zlotnick, formerly of Montreal, now director of Jewish education in South Africa, is in Sidney, Australia, to launch this year's Jewish National Fund Campaign. Rabbi Zlotnick will also tell about the practical running of day schools, and the functioning of the seminary inaugurated in South Africa about two years ago.

• MIZRACHI: Solomon Lieff Chapter raised $100 at a garden party at Val Morin on the lawn of the summer home of Mrs. William Schecter, Dunlop Avenue.

• MIZRACHI: Dvora Brucha Schwartzbein Chapter concert and tea at Hollywood Beach Hotel, in Prefontaine, heard Rabbi E. Bagel, of Chicago, Ill., as guest speaker. Cantor Rosenzweig, of Bnai Jacob Synagogue, sang. Miss Aldia Carol played the piano. A choir sang. $109 was raised. Mrs. S. Schwartzbein thanked Mrs. M. Geiger and her staff who assisted. Mesdames Morris Silverstein and Jack Rosenbloom were hostesses.

SURVEY SHOWS

(Continued from Page One)

[illegible] During the November [illegible] only those synagogues which stood between the houses of non-Jews were spared."

The report then traces further action taken by the Nazis to destroy German Jews. It points out that by March, 1939, 90 per cent of the communities in the Union of Jewish Communities in Prussia were in a state of liquidation, and that during 1941 and the following year practically all of the German Jews who had not been able to emigrate were deported to camps in Czechoslovakia and Poland.

"Their fate is well known," the report continues. "Whatever property of the remaining communities, scientific bodies and social work organizations they left behind was put under official seal in June, 1943, and confiscated by the German Government."

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Abraham Reisen, Poet Of His People

By Shlomo Bickel

In the history of the new Yiddish literature, Abraham Reisen is preceded chronologically by the "fathers," Mendele, Peretz, and Sholem Aleichem, and is followed by the younger writers in Poland, and by the *yungе* in America. Thus, according to the date of his birth, the story-teller and poet Abraham Reisen belongs to the generation of sons in the genealogy of modern Yiddish literature. But insofar as his mood and his poetic temperament are concerned, Reisen is not only older than the "grandchildren," but a good deal older than his own predecessors, the fathers of our literature.

The "fathers" possessed a young, stormy spirit. Mendele's stinging critique of Jewish life was impassioned and tumultuous; Sholem Aleichem's laughter bubbled over with youth and sauciness; and youthfulness raged in Peretz's *hassidic* pathos, and in the fire of his *folkstimlich* romanticism.

It is accepted practice to designate the above mentioned "big three" as the classic of Yiddish literature. But, besides being accepted, is this designation also correct? That must depend on the meaning given to the word "classic." If by using it we wish to indicate that Mendele, Peretz, and Sholem Aleichem constitute the foundation upon which our modern literary edifice was built, and if we intend to emphasize the fact that they are and remain first rank prototypes of our national creativeness, then we are using the designation correctly.

But if "classic" includes in its meaning the evenness of temper and calmness of the creative rhythm and tone characteristic of a poetic temperament which does not revolt against the *Weltbild* it perceives, then the first classic writer in Yiddish literature is Abraham Reisen.

It was no great effort for Reisen to attain this classicism, and to achieve the harmonious simplicity of his artistic creation. Reisen belongs to a rare species in God's poetic garden. He is one of those artists who are born with pure and calmed creative powers, and are therefore spared struggles with themselves and the gaining of victories over themselves.

The inner poetic struggle which Reisen had to undergo was waged not to *attain* the peacefulness of his spirit, but *not to lose* it. Born into an age bursting with *Sturm und Drang* in literature as well as in society, the classicist Reisen had to fight to retain his classicism.

His victory was a brilliant one. In the midst of a literature which was bubbling over with romantic optimism, and at a time when his people had only just been roused to enthusiastic ideological belief by the *Bund* and by Zionism, Reisen retained his own pessimistic vision of the world. In his childhood memoirs, which he calls *My First Fees*, Reisen himself symbolically alludes to his struggle and to the victory he won in remaining true poetically to his own quiet, smiling, *Koheleth*-like self. The ten-year-old poet submitted his first attempt to the criticism of his grandmother:

"'I made a poem . . . all by myself . . .'

"'Pretty good!' grandmother praised me, right off the bat, 'let's

those lines of the boy-poet there appeared even then, in embryonic form, the note of comforting pessimism, which later increased in volume in Reisen's poetry until it became the song of his life, the song of a people. The old woman who heard the first sounds of her grandson's song was no longer just a kind grandmother; she was raised to the symbol of a whole nation, for she was the first in many generations of grandmothers, mothers, and sisters for whom the

his grandmother spontaneously recognized in the lines of his poem.

I emphasize two things: The admiration which applied to *lines*, and the great wonder the people felt at Reisen's

The admiration was com all of Reisen's lyrics, Reisen remained always self and to his the entire span years.

The great

(Continued on

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To Study Public Health

Trained teachers and welfare workers are the chief need of Jewish children in Europe, according to Dr. Alberta Szalita-Pemowa, former Medical Director of Union OSE, European Jewish health organization, who arrived in the United States to study public health on a scholarship granted by the National Council of Jewish Women. While serving with OSE, Dr. Szalita-Pemowa helped plan health programs in the DP camps of Germany as well as in Jewish

that their charges do."

More attention to the emotional wants of children is desirable all over Europe, added Dr. Szalita-Pemowa. She described an orphans' home in Italy in which food and clothing are adequate but where the rooms are bare and cheerless. People in America can help such children by sending play materials and toys to help them feel they are living in real homes rather than institutional barracks.

Before entering the School of Hygiene and Public Health at Johns Hopkins University in the fall, Dr. Szalita-Pemowa will observe American child care techniques and inspect public health

rotary of TOZ, the Polish health organization.

Last year, at the age of thirty-six, Dr. Szalita-Pemowa became medical director of Union OSE. She resigned the position to become the seventh recipient of a

[illegible] happy one," Dr. Szalita-Pemowa stated, "today's children must receive skilled care in a proper psychological environment. However, while the workers in children's homes are willing and eager, they are not trained for their difficult tasks. As victims of concentration camps and wartime privation themselves, they often suffer from the same psychological problems of insecurity and inferiority

She is a leading [illegible] Chief of the Department of Health for the Soviet-occupied city of Luck when Germany attacked on June 22, 1941. She is alive today because on that date she was in Odessa attending a medical conference. However, her husband, an engineer, and all members of her family were killed in the early days of the invasion.

During the war, Dr. Szalita-Pemowa served as head of a children's clinic, medical administrator of a communal farm, and Senior Assistant in the Hospital for Nervous Diseases in Moscow. In 1944, when the Germans were forced out of that part of Poland, she returned to Luck to work in clinical and social medicine, and become sec-

[illegible] medical research and military school education under the Council program to meet the shortage of skilled welfare workers in Europe. The scholarship students will come from Belgium, France, Italy, Poland, Czechoslovakia, and Greece. They will attend graduate schools of Pennsylvania, Tulane, Washington, Western Reserve, and McGill University and the University of Toronto.

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ABRAHAM REISEN, POET OF HIS PEOPLE

(Continued from Preceding Page)

the artistic statement of their own intimate *weltanschauung*.

Is Reisen, then, a folk-poet? The answer is no. He is infinitely more than that. He is the first true Yiddish poet of the people. The difference between a folk-poet and a poet of the people is much like that between the preacher, who interprets a sentence of the Law or a practice prevalent among the people, and the editor of the *Mishnah*, who fixed those ways which were commonly accepted, and established a code of customs and laws.

Reisen poetically captured the mood of the grey daily life in the pale of settlement. The subtle radiations of this mood reach out from the "small dramas" which form the plots of Reisen's short stories, and they emanate from the elegiac musings of Reisen's poetry. The "small dramas" and the "small reflections" constitute together a great *Midrash*, the record of a way of life with deeply tragic undertones.

The tragic mood of Reisen's poetry and of his stories is not the result of any metaphysical conflict. Neither the poet nor his heroes are "lost in the clouds." It is here, on earth, that they have gathered the experience from which they draw the clear consequences:

I no longer seek a way in the world:
It seems to me that to stray is right,
I have stopped longing for the sun—
A little star gives enough light.

The dominating mood in the above freely-translated lines is one of resignation. But the specific Reisenish and at the same time the specific Jewish ingredient in this mood of resignation is the fact that it does not bog down in a sort of tired, wan fatalism, but is set, instead, in an atmosphere of the ever-awake activity of life. The pessimism of the Jewish people, in Reisen's artistic interpretation, has ceased "longing for the sun." This kind of nostalgia, in view of the sad experience of life, would be as unrealistic and as childishly romantic as the longing of little Leizerl, the hero of Reisen's short story *"Oifen Boidem."* One of the exalted things about which six-year-old Leizerl dreamed was the roof of the one-story building in which his parents lived. When Leizerl's dream came true and his parents took him up to the roof, around noon "on a beautiful, bright day," the street below resounded with "terrible screams, the wails of a thousand funerals." It was no holiday. Father, mother, and child were hiding from a frightful experience of Jewish life: a pogrom.

Satisfaction with the fact that "a little star gives enough light," keeps Reisen's resignation from falling into despair, or into a fatalistic despondency. It leaves open the door for a *joie de vivre* based on the realities of life, and stimulates the search for that bit of joy and that little happiness which can be attained.

The much-famed pity and humanitarianism of Reisen's heroes are not distant ethical ideals, nor objects of romantic striving; rather are they practical instruments, shaped as a result of long and sad experience, with which one renders more pleasant a hard life, and relieves the heavy heart.

Sarah the Bakeress, "who is maid to every housewife, and who is allowed no dignity before anyone," was completely tired out by overwork, and thus unable to do the *Pesach* cleaning in her own house. She decided to get Chashe the Widow, "who does the same kind of work for the richer matrons in town," to help her with the cleaning, for pay. To begin with, Sarah was ashamed at the very idea of hiring a person to work for her. Besides, the Widow thought that her leg was being pulled. But later, when Chashe the Widow got down to the job of helping Sarah the Bakeress make her house look right for *Pesach*, both women found themselves working "with the same gusto, unloading, the while, one for the other, their sad hearts." Sarah even forgot her fatigue and "all her various pains," and before long was working as hard as her "maid." Reisen concludes his story about these two downtrodden Jewish women with the remark that, watching them both work, one would have been hard put to tell who was the "lady", and who was the "maid."

Sarah and Chashe are heroines of social solidarity. But their solidarity is not the result of their sharing an optimistic dream of a better world. Their solidarity is a bright bit of popular wisdom, arrived at by two poor Jewish women through a "little drama" in their daily lives.

The happy accident of human solidarity, which makes more bearable a moment of helplessness, is a ray of festive spirit breaking quietly and smilingly through the denseness of melancholy which envelops Reisen's heroes. From the wonder and subtle self-mockery, which the wisdom of the people exercises on itself in Reisen's stories, is derived the extraordinarily lyrical and warm atmosphere of humor and love in which his heroes move and which brings them and their creator so close to the heart of the people.

The subject which Reisen portrayed, and the little joy he injects is not exaggerated into pathos. But the daily drudgery in the lives of his heroes was of such provocative intensity, and their short hour which is illumined by a festive spirit shone with such animated promise, that Reisen's poetry became a fighting slogan, and his stories a manifesto of humanitarianism. Reisen's famous poem whose first line is, "O why are you ringing, church-bells!" as well as the even more famous one which begins, "Howl howl, angry winds," became battle calls in the struggles for social liberation and for national renascence. And yet both are fundamentally quiet poems, lacking accents of rebellion. The bell which the poet summons up "not to scare but to wake", in the first of these poems, is remarkable for its lingering sadness rather than for any joyful ringing. And the second lyric ends with these pessimistic lines: "Long will last the winter/ summer is far off."

Why, then, did these poems nevertheless become perhaps the most popular social clarion calls for the Jewish people? Because they rendered the prevailing mood of the living Jewish poor, of the dreamers and of the fighters in the pale of settlement, with such artistic accuracy, and because they pointed up so faithfully the healthy and stubborn will to live and the sad and pessimistic wisdom and patience of the Jewish common man.

The pessimistic sagacity of Reisen's poetry and story-telling does not embellish the misery, or cover the tragedy. It serves merely to suggest the possibility of beautifying and elevating and perhaps even changing a sad and miserable [illegible] so frequently forgotten expedients as a little love, pity, a little human solidarity among human beings.

The ray of optimism flashing in the saddest and most pessimistic darkness may be called romanticism. But the roots of this romanticism are not to be found in Jewish philosophy or in Jewish history. It is derived from the very realities of life, and it is therefore like that mist which, according to the Book of Genesis, "went up . . . from the earth and watered the whole face of the ground." It was because of its earthiness and its solid origin that Reisen's note of optimism was so refreshing and encouraging and kept alive so well the faith in all Jewish hearts, in the hearts of those who believed in social ideals and of those who did not.

"He may not reach to the heavens, but on earth he is the greatest," Peretz said about the young Reisen. Peretz's words hold true. For what can be greater than the greatest of Reisen's achievements? His song penetrated and was sung in the poorest cottages which house his people, and his books became a social force, a source of moral support, of faith, and of comfort for hundreds of thousands of Jews, wherever they lived.

This article is from the Congress Bulletin.

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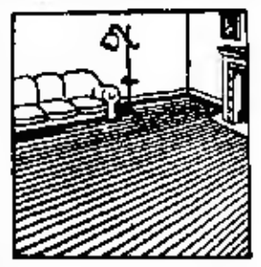

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Was Authority On Famous Poet

Alfred Francis Goldsmith, sixty-five, proprietor of The Sign of the Sparrow, a bookshop at 42 Lexington Avenue, New York, and an authority on the poet Walt Whitman, died at the Hospital for Joint Diseases.

Mr. Goldsmith, who lived at 144 East Twenty-fourth Street, around the corner from the shop, was the author with the late Carolyn Wells of "Bibliography of Walt Whitman." Mrs. Wells, a prolific writer of mysteries and an anthologist, was among several authors who used the bookshop as a story setting. Here was "Murder in the Bookshop."

Several steps below street level, the shop was a pleasantly cluttered gathering place for literary friends under Mr. Goldsmith's thirty-year ownership. Among them were Branch Cabell, Christopher Morley and Clifford Odets. The selling of books was always secondary with Mr. Goldsmith if the visitor talked of Whitman or his other favorites, Dickens, Lewis Carroll, or Arthur Machen.

First editions were not only his specialty but his passion, and he owned and sold many Whitman, Dickens or Carroll firsts. Several months ago he purchased what he believed was a [illegible] editions of Whitman's "Leaves of Grass." He saw the prices for these rise from the 1924 quotation of $50 to the $3,500 high of recent years.

Mr. Goldsmith was born in Atlantic City, N.J., the son of the late Frances Spanier and Abraham Goldsmith. His father was a Philadelphia wool importer. Mr. Goldsmith attended the University of Pennsylvania for three years in his youth and then became a salesman for a New York paper mill. He opened his bookshop in 1917.

Surviving are his wife, Mrs. Ray Solomon Goldsmith; two brothers, Louis S. and Milton Goldsmith; and three sisters, Mrs. Bertha Newman, Mrs. Alice Margolies, and Miss Estelle Goldsmith.

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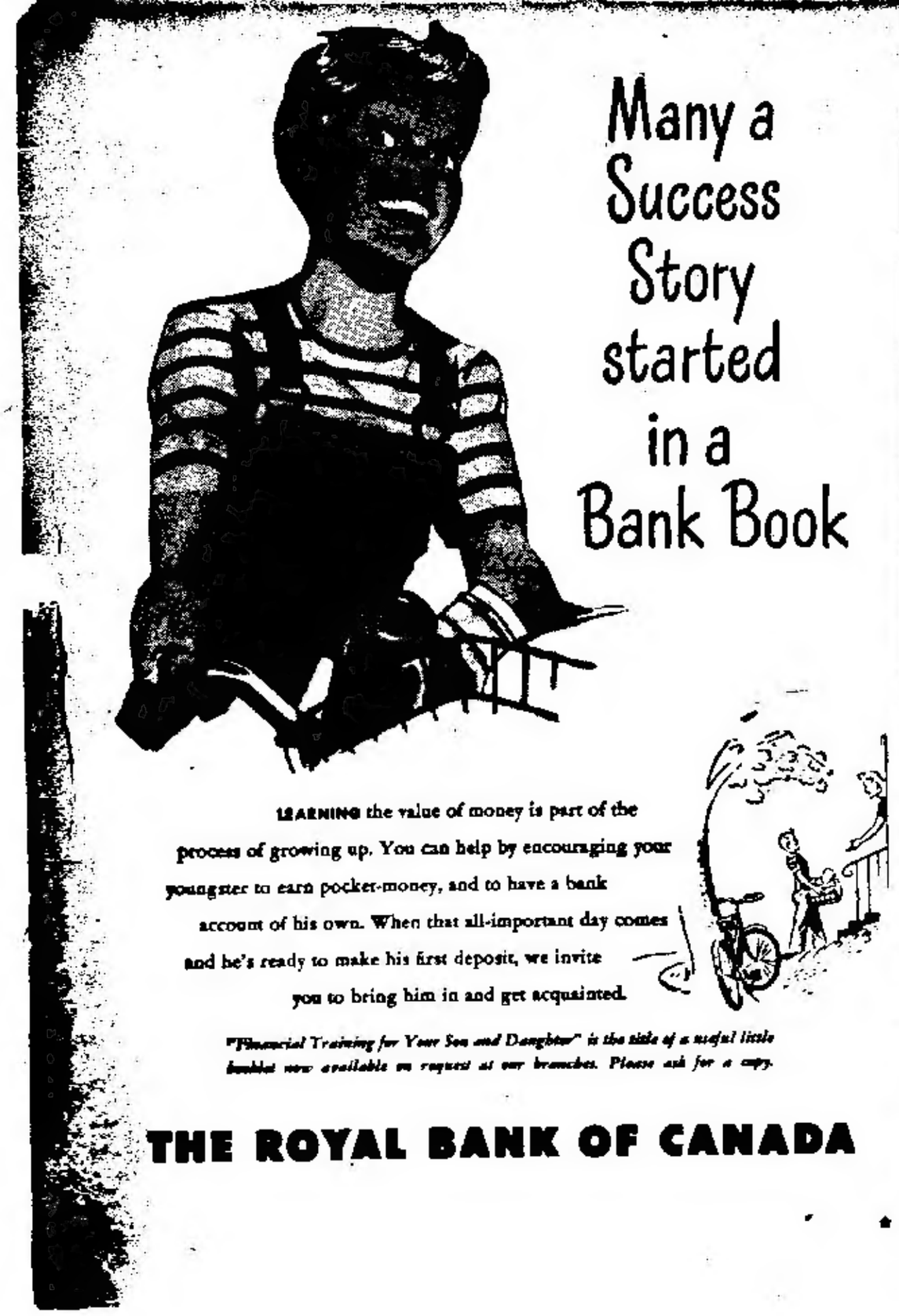
The New Palestine-News Reporter, official publication of the Zionist Organization of America, has been banned from Palestine for the past four months. According to word received from Jerusalem by the editor, this ban was imposed because of the "displeasure caused in Palestine Government circles by the publication's outspoken articles and cartoons on the Palestine situation." For some time, subscribers in Palestine were notifying the offices of the Zionist Organization of America that their papers were not arriving. These complaints finally became so numerous as to warrant investigation, which revealed the existence of the ban.



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one-half cup butter
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two and one-half cups flour
two and one-half teaspoons baking powder
one teaspoon baking soda
one teaspoon vanilla
two cups ice water

Cream the butter and sugar, and add eggs and chocolate. Add the sifted cake flour, and then add the other flour, baking powder, and baking soda which have been sifted together, alternately with the ice water. Add vanilla. Bake in two ten-inch layer tins, in a 350-degree oven, for about twenty-five minutes.

Icing

one and one-quarter cups sifted icing sugar
one egg, or two egg yolks
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one-half teaspoon vanilla
two squares chocolate
one tablespoon softened butter

Combine ingredients in the order given, and beat with a rotary beater until blended. If not thick enough, add a little more icing sugar.

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BIRTHS

Born, to Dr. and Mrs. I. V. Hymovitch (nee Hester Van Buskirk), Hutchison Street, on August 7, at the Herbert Reddy Memorial Hospital, a daughter; granddaughter of Mr. and Mrs. Joseph Hymovitch, Hutchison Street; and Mrs. H. L. Van Buskirk, of Murphy's Cove, N.S., and the late H. L. Van Buskirk.

Born, to Mr. and Mrs. Harry Kerner (nee Ann Karpman), Clivden Road, a son, [illegible], brother of [illegible]

Born, to Mr. and Mrs. Jack Rottman (nee Betty Pearson), Isabella Avenue, a son, Stephen Franklin, at the Jewish General Hospital, on July 28; grandson of Dr. and Mrs. H. H. Pearson, Isabella Avenue; and of Mrs. H. Rottman, Grosvenor Avenue.

Born, to Mr. and Mrs. Sidney B. Cohen (nee Blanche Wolf, formerly of Ottawa, Ont.), Cote St. Luc Road, a daughter, Arlene Heather, at the Jewish General Hospital, on July 28; granddaughter of George Wolf, of Ottawa, Ont., and the late Mrs. G. Wolf, of Ottawa; and of Mr. and Mrs. Louis Cohen, Cote St. Luc Road; great-granddaughter of Mrs. C. Morris, of Hamilton, Ont.

Born, to Mr. and Mrs. Jack Wexler (nee Myrtle Bowman), St. Catherine Street West, a daughter, Betty Ann, sister of Shari and Edythe, at the Jewish General Hospital, on July 29; granddaughter of Mr. and Mrs. M. Bowman, of Winnipeg, Man.; and of C. Wexler, St. Catherine Street West, and the late Mrs. C. Wexler.

Born, to Mr. and Mrs. Nathan Delnick (nee Miriam Pecker), de Bullion Street, a daughter, Maureen, at the Jewish General Hospital, on July 24; granddaughter of Mrs. M. Pecker, Prud'homme Avenue, and the late M. Pecker; and of Mr. and Mrs. H. Delnick, de Bullion Street; great-granddaughter of S. Pecker, Esplanade Avenue; and of Mr. and Mrs. N. Portnoy, of New York.

Born, to Mr. and Mrs. I. L. Kalmanasch (nee Raye Vinegar), Cote St. Luc Road, a daughter, Mari Sue, at the Jewish General Hospital, on July 29. Grandparents are Mr. and Mrs. A. Vinegar, of Andover, N.B.; and Mr. and Mrs. S. Kalmanasch, Esplanade Avenue.

Born, to Mr. and Mrs. I. Israel (nee Lily Cyrlinsky), Boulevard [illegible], a daughter, [illegible] sister of [illegible]; and of the late Mr. and Mrs. Alex Israel.

Born, to Mr. and Mrs. Eric Levitt (nee Rya Segal), Cote des Neiges Road, a son, Brian Michael, at the Jewish General Hospital, on July 28; grandson of Moe Segal, Cote des Neiges Road, and the late Mrs. Bessie Segal; and of Mr. and Mrs. Sydney Levitt, Belfrage Road. Godparents are Miss Greta Segal, Cote des Neiges Road; and Monty Levitt, Belfrage Road.

Born, to Mr. and Mrs. J. Epstein (nee Irene Gladstone), Chambord Street, a son, Max Stanley, at the Herbert Reddy Memorial Hospital, on August 1. Grandparents are Mr. and Mrs. M. Gladstone, de Bullion Street; and Mr. and Mrs. M. Epstein, Hutchison Street. Godparents are Mr. and Mrs. B. Epstein, Dutrochet Avenue.

Born, to Mr. and Mrs. Larry Myerson (nee Bluma Saxe), 211 Mount Royal Avenue West, a daughter, Jacqueline Sharon, sister of Elaine, at the Herbert Reddy Memorial Hospital, on August 8; granddaughter of Mr. and Mrs. S. Saxe, St. Cyrille Street; and of the late Mr. and Mrs. J. Myerson.

Born, to Mr. and Mrs. Max Lauer (nee Mary Cohen), Dupuis Street, a daughter, Phyllis, at the Jewish General Hospital, on July 30. Grandparents are Mr. and Mrs. J. L. Lauer, City Hall Avenue; and Mr. and Mrs. J. Cohen, Dupuis Street.

Born, to Mr. and Mrs. Ben. Cummings (nee Bernice Kaufmann), St. Catherine Road, a daughter, Judith, at the Jewish General Hospital, on July 28; granddaughter of Mr. and Mrs. B. Kaufmann, Bishop Street; and of Mrs. D. Cummings, Snowdon Avenue, and the late D. Cummings.

Born, to Mr. and Mrs. Samuel Nevitt (nee Irene Shafman), Esplanade Avenue, a daughter, Patricia, at the Jewish General Hospital, on July 30; granddaughter of Mr. and Mrs. L. Shafman, Esplanade Avenue; and of Mrs. A. Nevitt, St. Urbain Street, and the late M. Nevitt; great-granddaughter of Mrs. L. Mandelcorn, Girouard Avenue, and the late M. Mandelcorn.

Born, to Mr. and Mrs. Myron Simon (nee Lily Blond), Maplewood Avenue, a son, Joel Lynn, at the Jewish General Hospital, on July 30; grandson of Mr. and Mrs. [illegible]

Born, to Mr. and Mrs. Harry Klein (nee Eva Greenberg), Evans Street, a son, Stephen David, at the Royal Victoria Hospital, on August 4. Grandparents are Mr. and Mrs. A. Greenberg, Hutchison Street; and Mr. and Mrs. J. Klein, St. Urbain Street.

Born, to Mr. and Mrs. Kermit Kitman (nee Claire Cohen), Ridgevale Avenue, a daughter, Jo-Ann, at the Jewish General Hospital, on August 2; granddaughter of Mr. and Mrs. Philip Cohen, Grosvenor Avenue; and of Mr. and Mrs. Paul Kitman, of Brooklyn, N.Y.; great-granddaughter of Mrs. Mary Lightstone, Grosvenor Avenue; and of Mrs. Mildred Cohen, Park Avenue.

Born, to Mr. and Mrs. I. J. Abraham (nee Rosalie Mones), Champagneur Avenue, a daughter, Gloria Beryl, on Friday, July 25, at the Jewish General Hospital; granddaughter of Mr. and Mrs. J. Mones, Champagneur Avenue; and of L. Abramson, de Bullion Street, and the late Mrs. Abramson.

Born, to Mr. and Mrs. Gordon M. Udashkin (nee Hanna Feigin, formerly of Tel Aviv, Palestine), Park Avenue, a daughter, Sharon (Ziona), at the Jewish General Hospital, on July 23. Grandparents are Mr. and Mrs. Israel Feigin, of Tel Aviv, Palestine; and Mr. and Mrs. W. Udashkin, Park Avenue.

Born, to Mr. and Mrs. Fred Mencher (nee Molly Goldman), Avonmore Avenue, a daughter, at the Royal Victoria Hospital, on August 6; granddaughter of Mr. and Mrs. Hyman Goldman, Lajoie Avenue; and of Mrs. N. Mencher, Van Horne Avenue, and the late N. Mencher.

BAR-MITZVAHS

Ralph, son of Mr. and Mrs. Samuel Berg, Villeneuve Street West, will be called to the Reading of the Law in honour of his bar-mitzvah, at Ahavas Sholom Synagogue, Clark Street, near St. Joseph Boulevard, on August 16.

ENGAGEMENTS

Mr. and Mrs. Max Weinber, 5127 Notre Dame de Grace Avenue, announce the engagement of their younger daughter, Ruth, to Samuel Levy, son of Mrs. B. Levy, Crescent Street, and of the late S. Levy, of Switzerland.

The engagement of Miss Rosalie Gershman, daughter of Mrs. Lily Gershman, de Bullion Street, and the late Abraham Gershman, to Roger Albert Richman, Chester Road, son of Mrs. Eva Richman, of Paris, France, and the late Elias Richman, is announced, the wedding to take place in October. The bride and groom will reside in Montreal.

The engagement of Miss Rhoda Blumberg, daughter of T. Blumberg, of Brooklyn, N.Y., and the late Mrs. Blumberg, to Bernard Goldstein, son of Mr. and Mrs. B. Goldstein, Querbes Avenue, to announced [illegible]

[illegible] post-graduate work at the New School for Social Research, in New York.

The engagement of Miss Thelma Matz, of Milwaukee, Wisconsin, daughter of Mr. and Mrs. Mac Matz, St. Urbain Street, and the late Mrs. Bessie Matz, to Solomon Malofsky, son of Louis Malofsky, of Milwaukee, and the late Mrs. Malofsky, is announced, the wedding to take place in the autumn. Miss Matz is the niece of Cantor A. Matta and Mrs. Matta, 283 de l'Epee Avenue.

APPROACHING MARRIAGES

Mr. and Mrs. A. Weigensberg, of Newark, N.J., announce the approaching marriage of their youngest daughter, Miss Betty Weigensberg, to Barney Pellatt, son of Mrs. Rebecca Pellatt, Prince Arthur Street, and of the late M. Pellatt, of Montreal. The marriage will take place on November 2, in Newark, N.J.

Mr. and Mrs. J. Rabinovitch, Park Avenue, announce the approaching marriage of their daughter, Lenore, to Joseph, son of Mr. and Mrs. M. Weiner, of Brooklyn, N.Y., to take place on September 2, at Adath Israel Synagogue.

Mr. and Mrs. A. G. Nitikman, of Winnipeg, Man., announce the approaching marriage of their daughter, Dr. Gladys Nitikman, Summerhill Avenue, to Albert Ellison, son of Mrs. Theresa Ellison, Duquette Avenue, and the late Herman Ellison, to take place in Winnipeg, on September 6. Dr. Nitikman is a graduate in Medicine of the University of Manitoba and is on the staff of the Royal Victoria Hospital. Mr. Ellison is a graduate of McGill University.

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In New York

Before sailing from New York for England, Lady Astor said of the Palestine question that she deplored the recent anti-Jewish demonstrations in Britain but wasn't surprised. "I don't see how the British have been so patient, considering the situation. The patience of the British soldier is a wonderful thing," Lady Astor declared. "Do you think if an American soldier had been shot in the back that we would have been so patient?"

Talking in quick spurts, and jumping from one subject to another, Lady Astor then turned her attention to America. She said it was alarming "when you consider the fact that the Presidency of the United States depends on the New York vote, which is a Jewish and foreign vote. There are too many people in New York that don't belong anywhere—they have no roots. There are thousands of people in New York who don't know who George Washington or Thomas Jefferson was.

"When I look at New York and think that the Presidency depends on New York State, it gives me, a Virginian, something to think about," she declared.

Lady Astor said that American money is keeping the underground movement in Palestine alive, and added that some American politicians are making capital out of the situation there in a bid for the large Jewish vote in New York.

She denounced as a "communist lie" the label of "fascist" which had been given her and called herself a social reformer. Lady Astor said that the people of Britain would have to get socialism "off their chests" and that "the middle way is the way for England."

A. J. C. Blames Mandate Violation

Joseph M. Proskauer, president of the American Jewish Committee, in a cable sent to the United Nations Special Committee on Palestine, now in Geneva, denounced the killing of the two British sergeants. "These acts of violence have their origin in the violation by Great Britain of the mandate by its issuance of the MacDonald White Paper," he added.

The cablegram, also signed by Jacob Blaustein, chairman of the executive committee, and David Sher, chairman of the administrative committee, was addressed to Judge Emil Sundstrom, chairman [illegible] variance with [illegible] Judaism, and [illegible] a sane solution of [illegible] problem. It has [illegible] unjustified reprisals, [illegible] the loss of innocent [illegible] for which its instigators [illegible] the responsibility.

"The incident emphasizes [illegible] absolute necessity for [illegible] action by the United Nations [illegible] historically, these acts of [illegible] have their origin in the [illegible] by Great Britain of the [illegible] by its issuance of the [illegible] White Paper. This violation [illegible] not in any way justify [illegible] murders. The plain truth [illegible] the history of Palestine since [illegible] MacDonald White Paper has [illegible] marked by a series of [illegible] nate reprisals and counter-[illegible] prisals that are now [illegible] in a situation fraught with [illegible] disaster to all concerned. [illegible] situation cannot be [illegible] violence, the shedding of [illegible] blood. It is to be restored [illegible] respect for the mandate, [illegible] sanctity of human life, and [illegible] supremacy of law and reason [illegible] terrorism and law-breaking."

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NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that [illegible] TRUDE KATHERINE [illegible] student, of the City and District of [illegible] real, in the Province of Quebec, [illegible] apply to the Parliament of Canada [illegible] next session thereof for a bill of divorce [illegible] from her husband, ARTHUR [illegible] dent, of the City and District of Montreal, in the Province of Quebec, on the grounds of adultery and desertion.

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NOTICE

News omitted from the Review this week due to late mail service will appear in next week's issue.

Social Notes — Toronto

Mr. and Mrs. J. Lerner, Rusholme Road, are visiting their son and daughter-in-law, Mr. and Mrs. Ben. Lerner, and son, Irving, of Montreal, Que.

Mr. and Mrs. A. Blitzstein, St. Clair Avenue West, had as their guests Mr. and Mrs. J. C. Gold and daughter, Rose, of New Haven, Conn., and Herzlia, Palestine; and Mrs. Anna Meltzer, of New York. Mrs. Blitzstein, Mrs. Meltzer, and Mr. Gold, cousins, had not seen each other since leaving Russia, over forty years ago.

Miss Renee Paula Levine, Arlington Avenue, is spending two weeks in Ste. Agathe, Que.

Mr. and Mrs. B. Metter, Turner Road, spent four weeks in Philadelphia, Pa., where they visited their son-in-law and daughter, Dr. and Mrs. Edward Freedman, and son, Mitchell; and in New York, where they were guests of Mrs. Metter's sisters, Mrs. Dora Garfinkel, and family.

Mr. and Mrs. S. Levine and daughter, Renee Paula, Arlington Avenue, spent a week at Haliburton.

Mr. and Mrs. Fred Catzman and son, Marvin, Walmer Road, spent several weeks in Los Angeles, Calif., and Chicago, Ill.

Mr. and Mrs. S. Morris, Dewbourne Avenue, are in Montreal, Que., for a week.

Mr. and Mrs. H. M. Goodman and son, Wolfe, Avenue Road; and niece, Miss Phyllis Cohen, of Hamilton, have returned after an extended motor trip through Canada and the United States, having visited the formers' son and daughter-in-law, Mr. and Mrs. Bernard Goodman, of Berkeley, Calif.

Mr. and Mrs. Harry L. Barron and daughter, Judilea, Highbourne Road, were at Port Carling, Muskoka, for their vacation.

Mr. and Mrs. John Glass, Glengrove Avenue West, motored to Montreal, Que., and will take the Saguenay cruise.

Morris and David Goodman, of Montreal, Que., spent several days here.

Dr. and Mrs. Samuel Rudner, Bigwin Island, have returned home after spending two weeks in Port Carling, Muskoka.

Mr. and Mrs. Mort Levy, Bracmar Avenue, spent two weeks at Mary Lake, Muskoka.

Mrs. Moe Wasser and sons, Joel and Arnold, Dewbourne Avenue, have returned home after spending a month at Lake Joseph, Muskoka.

Dr. and Mrs. I. R. Vaile, Cortleigh Boulevard, have left for Montreal, Que., where they will take the Saguenay cruise.

Mr. and Mrs. Murray Goldkind, Glenholme Avenue, had as their guests Mrs. John Kreitzer, and Mr. and Mrs. Kurt Goldsmith, of Chicago, Ill.

Mrs. J. Glocksberg, Dewbourne Avenue, is spending two weeks at Crystal Beach.

Mr. and Mrs. Robert Dater and daughter, Bernice, of Rochester, N.Y., were guests of their uncle and aunt, Mr. and Mrs. A. Blitzstein, St. Clair Avenue West; and their cousins, Dr. and Mrs. M. Zeldin, St. Clair Avenue West, and Mr. and Mrs. E. Labovitz, St. Clair Avenue West.

Mrs. N. Lehrer, of Brooklyn, N.Y., is spending several weeks with her mother, Mrs. Philip Kay, Ossington Avenue.

Mrs. B. Wilson and daughter, Sadie, Dundas Street West, have returned after spending a month in New York, where they visited relatives.

Mr. and Mrs. M. Trotsky and daughter, Rosalyn, Brunswick Avenue, are spending two weeks in Pittsburgh and Washington, Pa., with relatives.

Mr. and Mrs. Harry Cooper, Dundas Street West, were in New York, where they spent a week with their uncle and aunt, Mr. and Mrs. F. Kestenbaum.

Mrs. M. Trotsky and daughter, Rosalyn, Brunswick Avenue, are back from Detroit, Mich., where they visited the former's brother-in-law and sister, Mr. and Mrs. H. Rose, formerly of Toronto.

Mrs. A. Frankel, Palmerston Boulevard, is at Crystal Beach for two weeks.

Mr. and Mrs. Harry H. Cohen, 111 Sheridan Avenue, received at a garden party in honour of the bar-mitzvah of their son, Conrad Jack, about one hundred and seventy-five guests being present. Mrs. Cohen, wearing a white crepe dress, with a corsage of roses, was assisted by the bar-mitzvah's grandmothers, Mrs. Louis Otis, in a blue crepe dress, and Mrs. Morris Cohan, in pink crepe. Julius Weber, great-uncle of the bar-mitzvah, acted as toastmaster. The house was decorated throughout with gladioli, and the tea table, covered with a Madeira lace cloth, held a centrepiece of gladioli, and a large birthday cake, with blue tapers. The assistants were: Mesdames Ben. Otis, Stanley Karn, Max Pearl, David Otis, N. Brown, and Misses Mary Otis and Lillian Gould. Out-of-town guests were: Mr. and Mrs. Daniel Otis, Sheldon Otis, Morris Otis, Mr. and Mrs. Archie Goldberg, Samuel Altshuller, and Frank Chislick, all of Detroit, Mich.; and Harry Weber, of New York.

Jews Have Good Home In Denmark

By Henry Huerlein, In The London Jewish Chronicle

When one says the Jews in Denmark, one should really say the Jews in Copenhagen, for the provincial communities have ceased to exist, the two main causes having been the potent attraction of the capital, whose Jewish population now numbers 7,000, and the process of assimilation, so that one provincial synagogue has become the town library, another an orphanage, and the sole things that in the provinces remain Jewish are the cemeteries.

Not so long ago it was very different —the grandfather on his mother's side of Dr. Marcus Melchior, the present Chief Rabbi of Denmark, was the Rabbi at Faaberg, in the island of Fyen (whose capital, Odense, was the home of Hans Andersen); and the people of Faaberg, aware that the Rabbi was a clergyman, and making no distinction between one "man of God" and another, were accommodating [illegible] On his father's side, by the way, Dr. Melchior's great-great-great-grandfather was a Rabbi in 1780, and he himself — a young and remarkable man — is the first Chief Rabbi for 50 years to be born in Denmark.

It would not be difficult for him to increase quite considerably the number of Jews in Copenhagen, for not a week goes by without applications being made to him by Danes, who are desirous of being admitted to the Jewish community; and they are perfectly prepared to undergo all the necessary rites. With most of them the underlying reason is matrimonial, but others are impelled because they are convinced of the truth of Judaism. However, Dr. Melchior does not see fit to grant this request without a very searching inquiry.

He has of late been trying to make of a theological student a worthy Christian clergyman. This young man confided in Dr. Melchior that he could not believe in the Christian dogma, but the Chief Rabbi assures him that if he can conscientiously believe in the essentials, there is no reason why he should not become an excellent clergyman. This broadmindedness on Dr. Melchior's part finds an echo among his Christian brethren in Copenhagen, for he was recently invited to address a Christian theological class on Jewish views regarding the Sermon on the Mount. This lecture had a most friendly reception. Dr. Melchior's thesis being that the more honest the Christians are, the better it is for Jews.

It is well known how the late King stood up magnificently for the Danish Jews against the Nazis.

During the German occupation, Dr. Melchior, in collaboration with another Rabbi, who is now in Stockholm as representative of an American Society for Displaced Persons, wrote a homiletic book which they sent to the King; and on that same day the King wrote (even the envelope is in his own hand) to thank them for the book and to say how glad he was to hear that very little harm had been done to the synagogue, whose destruction the Nazis had planned. King Christian asked the Chief Rabbi to convey his greetings to all the community. This letter, with the envelope, Dr. Melchior has had framed; when this treasure was taken to Sweden when the Danish Jews had to take refuge there an offer of 10,000 crowns was made for it, but it was not for sale.

Mention of Sweden brings to mind the pleasant case of old Madame Texière, the mother of a well-known reciter, whose renderings of Hans Andersen's tales were celebrated all over Denmark. When the son, with practically all the other Danish Jews, sought shelter in Sweden, his mother, at the age of 108, was considered unfit for such a journey. Up to [illegible] the Nazis had invariably accused the Jews; and when these acts continued after the exodus of the Jews all the inhabitants of Copenhagen used to exclaim, "There's old Madame Texière at it again!"

The Gestapo behaved considerably worse than the Wehrmacht. In the year 1943 some Germans had an idea of what proved to be the outcome of the war, and, in order to be able to clear themselves if brought to judgment, they warned the Jews with regard to the persecution that awaited them unless they betook themselves to Sweden. Perhaps some of them had, more or less unconsciously, become infected by one of the chief characteristics of the Danes, their tolerance.

One finds, by the way, that tolerance prevails in the domestic affairs of the Copenhagen Jewish Community, for while the majority of the seven leaders of the community have a Liberal outlook, they realise that the congregation prefers, as a whole, to retain the conservative methods of the past, and this is done.

A prominent member of the community is the dramatist, Henry Nathansen. His play, "Within the Walls," depicts Jewish life, one scene, for instance, being enacted on a Friday evening. Nearly all the characters are supposed to be Jews, all of whom are very sympathetically portrayed. This piece has become extremely popular on Danish stages, and when the present King was married to a Swedish Princess the Danes were invited to send to Stockholm, where the wedding took place, one of their most representative plays. So they sent "Within the Walls," all the actors coming from Copenhagen. In April of this year, when King Christian died, the State theatres were naturally closed for some days; however, they reopened before he was buried, and then in Copenhagen's chief theatre it was felt that no farces should be given. What was played was "Within the Walls."

In Denmark, the Chief Rabbi is appointed to his office by the Crown; a short time ago Dr. Melchior [illegible] in audience at the same time as two or three other ecclesiastics. It is interesting to hear that His Majesty happened to converse for a longer time with Dr. Melchior than with any of the other clergy.

A rather amusing conversation occured the other day between Dr. Melchior and a taxi-driver. The latter was that rare bird in Denmark, an anti-Semite. He also had very pronounced views with respect to international economics. "Those English," he exclaimed, "they sell us old warships and old tanks. In fact," he said to the Chief Rabbi, "they are all Jews."

Let us end, however, on another note. It was in the year 1933 that King Christian had occasion to visit the Copenhagen synagogue, and when he heard the words of the blessing — "God bless and keep you" — which are likewise part of the Christian service, he was profoundly impressed. "To-day," he said, "I have heard the worship as Jesus heard it."

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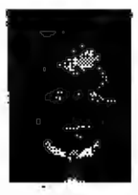

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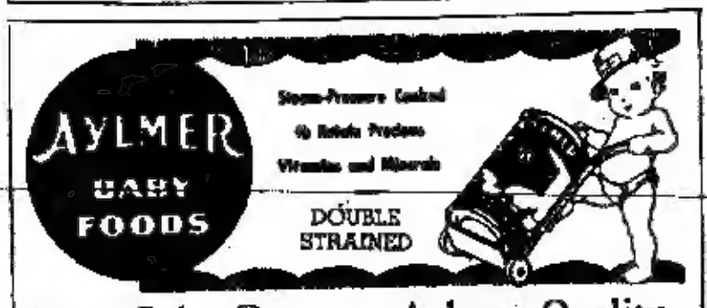

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● TORONTO MEETINGS ●

● EPSILON LAMEDA PHI Sorority, Mrs. B. D. Altman president, held their closing meeting at the home of Mrs. I. Biller, Rusholme Drive. Two rummage sales, selling of book-matches, and a bazaar social contributed $90 to the [illegible]; $75 to Youth Aliyah; $15 to a needy family during Passover.

BIRTHS

Born, to Mr. and Mrs. Morris Shessel (nee Gertrude Derlick), 656 Euclid Avenue, at Toronto General Hospital, on August 1, a son. Grandparents are Mr. and Mrs. Max Derlick, 656 Euclid Avenue; and Mrs. Sarah Shessel, 376 Markham Street.

Born, to Mr. and Mrs. Percy Cronish (nee Helen Zimmerman), 17 Grange Avenue, at Toronto General Hospital, on July 29, a daughter, Wendy Beth, sister of Robert Charles. Grandparents are Mrs. D. Zimmerman, 17 Phoebe Street; and Mr. and Mrs. S. Cronish, 17 Grange Avenue.

Born, to Mr. and Mrs. Louis Panzer (nee Sylvia Chinsky), 796 Dundas Street West, at Mount Sinai Hospital, on August 4, a daughter, sister of Anita and Harvey.

IN MEMORIAM

WINEBERG: In fond and loving memory of a very dear husband and precious father, Murray Wineberg, who passed away August 14, 1946 (the seventeenth day of Av). Always in our hearts and sadly missed by his wife, Rose, and daughter, Maryne.

ENGAGEMENTS

Mr. and Mrs. J. Kopman, 97 Whitmore Avenue, announce the engagement of their daughter, Clarice Shirley, to Irwin H. Pollack, son of Mr. and Mrs. H. J. Pollack, of New York.

The engagement of Mildred, daughter of Benjamin Steinberg, of Toronto, to Milton Lebo, son of Mr. and Mrs. Samuel Lebo, of Los Angeles, Calif., is announced.

APPROACHING MARRIAGES

Mrs. B. Claman, 27 Tyrrel Avenue, formerly of Winnipeg, Man., announces the approaching marriage of her daughter, Sadye, to Egon Fleck, of Los Angeles, Calif., to take place on August 15, in Los Angeles.

The approaching marriage of Rita, daughter of Mrs. Bessie Kliger, 98 Montrose Avenue, formerly of Montreal, Que., and the late Anchel Kliger, to Samuel Marcovitch, son of Mr. and Mrs. A. Marcovitch, of Ottawa, is announced, to take place on Sunday, September 7, at three o'clock, at Beth Yehuda Synagogue.

UNVEILINGS

The unveiling of [illegible] will take place on Sunday, August 17, at 11 a.m., at Knesseth Israel Congregation Cemetery.

The Roots Of The Palestine Problem Run Far Back

By John G. Rogers, In The New York Herald Tribune

To search for a Palestine solution, the diplomats of the twentieth century will take on a complicated problem whose roots run back to the early morning of recorded history.

Palestine's more than 600,000 Jews—and millions of Zionists all over the world—demand the legal creation of a Jewish state, and base their demand partly on the argument that Palestine is the ancient Jewish homeland, that it was the site of a Jewish state a thousand years before the birth of Christ.

Palestine's million Arabs, supported by more than forty million Arabs in the seven Arab countries, regard the Jews as intruders and contend that they, the Arabs, are the long-time and rightful inhabitants of Palestine. They demand an end of Jewish immigration and of an independent Palestine, promising minority rights to the Jews already there.

The British in the Holy Land, are in the middle, damned now by one side, now by another. As holders of the Palestine mandate since 1923, they are responsible for the administration. When they permit large Jewish immigration, the Arabs revolt. When they restrict Jewish immigration, the Jewish underground makes Palestine into a terror-land.

Proposals to split Palestine into two states—one Jewish and one Arab—have been rejected by both sides. Now, unable to work any solution, unable lately to keep any semblance of order in Palestine without harsh military measures, Britain has asked the United Nations to ponder the problem.

It is virtually certain that the U. N. will not be able to come up with any bright new solution. No brain has yet produced a solution acceptable to both Jews and Arabs. [illegible] but there hope that its moral weight can enforce that compromise.

The prelude to the cruel irony of strife and blood-letting in the Holy Land, where Jesus Christ was born and died, is a long and complex one, embellished throughout with the vagaries of politics, ambition, religion; emotion, nationalism, imperialism, warfare and racial discord.

A part-fertile, part-arid Vermont-sized area at the eastern end of the Mediterranean, lying between that sea and the River Jordan, Palestine is one of the oldest homes of mankind. It has yielded cave relics of human origin that are perhaps 150,000 years old. As part of the land bridge linking Africa, Asia and Europe, it has stood on the highway of civilization, commerce and conquest since the dawn of man's history.

Today it is many things to many men — Holy Land to Jew, Christian and Arab alike. And, to the Arabs, it is land to be defended. To the Jews it is land to be attained. To the British it is land to be kept orderly and safe because it contains pipelines running westward from Britain's biggest oil sources.

Another ingredient of the Palestine problem, from the British viewpoint, is the traditional need of Britain for strong Middle Eastern military bases. Here the British are mindful of the ambitions of Russia to spread influence in the Middle East.

The story of Palestine and the problem of Palestine today is one that defies simplification. Here it is, in high spot:

A thousand years before the birth of Christ, Kings Saul, David and Solomon successively ruled a Jewish monarchy in what is now Palestine. After the reign of Solomon, ending in 925 B.C., the land split into two kingdoms — Israel and Judah. The very word "Jew" [illegible]

Palestine was attacked and overcome and ruled by many invaders —Assyrians, Babylonians, Egyptians, Persians, Macedonians, Romans, Byzantines, Crusaders, Mongols and Turks. In the Christian era, it was under Arab rule from 636 to 1099, and again from 1187 to 1516.

After the conquest by Turks in 1516, Palestine was part of the Ottoman Empire until 1918, when British forces under Allenby defeated the Turks and held the area under military administration until Sept. 29, 1923 — the effective date of the Palestine mandate assigned to Britain by the League of Nations.

Alongside this, nearly 3,000 years of political history, there was the dramatic and tragically brave history of the Jewish people. The invaders of Palestine, as the tides of conquest rose and fell, dealt often in massacre, enslavement and persecution.

By force or by choice or by way of escape, the Jews dispersed. By 500 B. C., Jews were scattered throughout Mediterranean civilization, and this was the beginning of their dispersal all over the world.

The Jew fled from persecution, but often he found that his haven was but another persecution. He became a citizen of many countries — and he remained a Jew, either because he could not forget or was not permitted to forget that he was a Jew. Adolf Hitler and the Nazis, though they were the latest and largest of the persecutors, were only the heirs of a long line of like actors in history.

If the Jew could not live in this country, or that country, where could he live? His yearning for a Jewish homeland, a Jewish nation, is apparent in his writings back to the early parts of the Christian era. The yearning and ambition was stronger in times of widespread persecution. It abated in periods of enlightenment, but it never died completely.

For religious and historical reasons, Palestine was almost generally the goal of those who dreamed of the Jewish homeland. In 1882, as a result of Russian persecutions, a few thousand Jews went to [illegible] Jewish colonists there.

Meantime, the modern Zionist movement was established by Theodor Herzl, an Austrian newspaper man, who was stirred by the anti-Semitism that was the ugly factor in the Dreyfus case, which he covered in France. Under Herzl's leadership the first International Zionist Congress was held in Basle, Switzerland, in 1897.

Ten years later the Jewish National Fund began operations to acquire land for Jews in Palestine and built its holdings from $55,000 in 1907 to $720,000 in 1914. Not all Jews were Zionists. Many insisted, and do today, that the Jew's job in the world is to be a good citizen of the country in which he lives.

Against criticism and despite arguments within itself as to the best policies, the Zionist organization went ahead buying land and settling Jews in Palestine. By 1919 Palestine's Jewish population was 65,000.

Jewish efforts aimed at paving the way for legalizing the national home concept began as early as 1900 when Zionist leaders held talks with the Sultan of Turkey. Nothing came of them. Further efforts were foredoomed by other events — the Turkish revolution and then World War I.

Then, on Nov. 2, 1917, when the British conquest of Palestine appeared to be a developing certainty, there was issued the famous Balfour Declaration, approved by the British cabinet, and contained in a letter from Foreign Secretary Arthur Balfour to Lord Rothschild:

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

Subsequently, the French, Italian, and United States governments officially associated themselves with the Balfour Declaration, and the Declaration was included in the preamble to the mandate under which Britain began administration of Palestine in 1923.

Thus encouraged more than ever before, the Zionist movement went to work. By 1929 the Jewish population in Palestine was 157,000, and the projects of schools and factories and farms that are a monument to Jewish planning and industry in Palestine were well on the way toward impressive development.

In 1929 there occurred the first large-scale Arab demonstrations against the Jews. British troops were required to restore order.

Immigration continued and increased, spurred by the advent of the Nazis in Germany and their savage persecution of the Jews. By 1934 Palestine had 238,000 Jews, and by 1939 a total of 445,000.

The big new wave of immigration resulting from Hitler's pogroms caused momentous developments in Palestine. First, in 1936, the Arabs launched large-scale demonstrations that lasted a good part of the year and again required troops to put them down. Loudly, now, the Arabs were demanding an independent Palestine with them in the majority.

As the problem began to emerge full-blown, and as it increased in intensity with every fresh arrival of Jews to Palestine, a British royal commission asserted in 1937 that the mandate terms were no longer workable because of Jewish-Arab tension. It proposed partition among Jews and Arabs. This was rejected by the British, the Arabs and the Jews.

Then, in 1939, there was issued the British White Paper that marked the big turning point in the modern history of Palestine. The White Paper said that 75,000 more Jews could enter Palestine in the next five years, after which Jewish immigration would cease unless the Arabs agreed to its continuance. The next year 90 per cent of Palestine was [illegible] as an area in which Jews were forbidden to buy [illegible] been the [illegible] the law-abiders who needed the protection of British troops, how came the turn.

The Jews denounced the White Paper as a violation of the mandate, as a piece of British politics aimed at insuring Arab neutrality in the second world war that was shaping up. Seeing the White Paper as the death of Jewish aspiration in Palestine, determining to force the rescinding of the document, the aggressive elements of Palestine and world Jewry set out on a new course of more aggressive action.

Resolving to fight for what they already regarded as their own, Jewish elements organized underground forces in Palestine and set out to harass the British military and to facilitate the landing of large-scale illegal immigration.

In their wrath against the 1939 White Paper, the Jews received extensive moral support. The Permanent Mandates Commission of the League of Nations charged that the White Paper was a violation of the mandate, and prominent leaders, Jew and non-Jew, in many lands felt the same way.

World War II, breaking in August of 1939, submerged the particular problem of Palestine, except to those directly concerned in it, but the war also intensified the problem because at war's end there emerged from devastated Europe a greater-than-ever stream of potential Jewish immigrants to Palestine.

Today the British permit 1,500 legal immigrants to enter Palestine each month pending a solution of the problem. Meanwhile, thousands of Jews who have tried to enter Palestine illegally have been seized and interned on Cyprus. And the deeds of the Jewish underground in Palestine are recorded almost daily in newspapers.

Fighting with the Jewish resistance are some Irish volunteers from Tipperary and Cork, sons of the men who fought the Black and Tans in 1921, according to spokesmen who returned from Palestine.

Alumni Of Former Czech Seminary To Farm In Jersey

A plan to settle Jewish refugee students on farms of their own within commuting distance of New York has been developed by the alumni of a former rabbinical seminary at Nitra, Czechoslovakia, which was destroyed by the Nazis in the recent war.

The students have been settled temporarily on an eleven-acre place on South Branch Road, near Somerville, N.J., until a suitable farm of 300 acres can be found. They have suffered harassment at the hands of local youths, but the sponsors of the plan are determined to go ahead with their work in the hope that the young men of New Jersey soon will become accustomed to the strangers in their midst.

For the most part, however, residents of the area have been cooperative and respectful, according to Siegmund Forst, an artist, of Brooklyn, one of the developers of the project.

The plan to found a school where both agriculture and religious studies would be taught, and then settle the graduates on their own farms, first began to form in the minds of a group of former Europeans about a year ago.

At one time or another all had attended the Jewish religious school at Nitra. Before the war it was a thriving and widely known seminary with an enrollment of more than 400 students a year. Then Adolf Hitler came to power in Germany. The school was destroyed, its instructors and students tortured and killed, but a few managed to escape, and it was these that the New York group was concerned about.

The farm in New Jersey will be the only one of its kind for Jewish students in the United States. If it succeeds, it is planned to establish others in various parts of the country.

The first students began to arrive in the U. S. last December. At present there are more than sixty settled on the small farm at Somerville, while negotiations are going on for a larger place where the full program of study and farm work can be undertaken. By the end of the year it is expected that 150 students will be engaged in the experiment.

Under the plan each student would receive a chance to settle and buy over a period of years a farm of his own of about twenty-five acres when he completes his studies.

For the present the students are studying religious subjects at the Somerville farm. They are doing no farming because their eleven-acre place on the Raritan River is unsuited for it. The school functions as a branch of the Mefista Talmudical Seminary, 141 South Third Street, Brooklyn, N. Y.

Most of them are orphans, and each could tell a personal story of Nazi horror and brutality in the concentration camps of Dachau, Auschwitz and Theresienstadt. In the last few months local youths have jeered at them, pulled their beards, and created disturbances during religious services.

Responsible citizens of the area deny that race prejudice is involved, and refer to the incidents as "boyish pranks." In recent weeks the New Jersey state police have stepped in and the disturbances have ceased.

At the conclusion of their studies, each of the students will be ordained a rabbi, but most are planning to engage in farming rather than devote their lives exclusively to religious pursuits, according to reports.

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...disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

...15, 1947 — VOL. XXIX, No. 46

Claims British Attack Timed With Marshall Plan Parley

...Palestine question can be ...y "learning the true mean... Christian ethics," John ...Grauel, former Methodist ... who was in the crew of ... 1947 during her voyage to ... last month, said in New ... the New York Times. Af... arrival from Haifa aboard ...erican Export Lines' steam... ...ine Carp, he told of the ... the Exodus 1947 by the

... interviewed at the head... ... of the Americans for ... 39 West Sixty-ninth

...tive of Worcester, Mass., ...ired from the ministry in ... Grauel said he joined ... of the Exodus 1947, then ... President Warfield, as ...ent for The Churchman ... member of the American ... Palestine Committee.

...mself asserted that he be... attack on the Exodus ... he called "deliberate ... was timed by the British ... with the Paris parley ... Marshall plan.

...morning of July 18, when ...enty-two miles off Pales... ...the ship was warned ... escort that she was in ...territorial waters.

... we knew this was not ...ed the ship due west ...st and back toward ... Grauel continued. ... destroyers ram... ...ramming motion. ...ttack. A boarding ... came aboard. ...ntered and

put into a cabin; four others gained the bridge. Without warning they were shot down and two bullets were fired at the helmsman. The British, wearing gas masks, filled the bridge with tear gas."

Then, he said, passengers and others were clubbed, including the American, William Bernstein, who died five hours later of a fractured skull. The soldiers, he said, "used steel-headed clubs and pistols."

The British ships, he continued, "rammed us fourteen times." By this time, he asserted, a "battle" raged, with the passengers "throwing potatoes and canned goods."

The British sprayed the hurricane deck with three blasts from a machine gun. The official count afterward, he said, was forty-five seriously injured, 100 less seriously, one dead, and two who died later, including a fifteen-year-old boy.

Referring to the British charge that the passengers used steam jets and tear gas, he said this was not true.

"There were absolutely no firearms on board that ship," he went on.

Before the attack, he stressed, baggage was searched for firearms and three pistols were found and thrown into the sea.

When the ship docked, Mr. Grauel was arrested, on July 19, but was released because of his official visa. He was also called upon to testify before the United Nations Commission.

In Palestine he was afraid to look up friends in the Jewish community, Mr. Grauel said, "because ... "Jewish people" in Palestine will fight and win or their community there will be destroyed."

...ons asking for the immediate release of Mayors Ovad Ben Ami, of Nathanya; Israel Rokach of Tel Aviv; and Abraham Krinitski of Ramat Gan. Their detention, the resolution said, "is an indignity to the Jewish community and sabotages its united fight against terror."

The resolution condemned terrorism, reiterated the intention to fight it and sent a message of encouragement to the Exodus 1947 refugees.

FIGHT

(Continued from Page One)

tional program must begin with small children and that the influences of the home on racial prejudice must be recognized through work with parents by civic organizations.

In the governmental field, the conference asked for constitutional provisions in all countries for the fundamental equality of human beings. The delegates said they would work for the abolition of laws that conflicted with that equality and for the enactment of legislation making racial or religious discrimination a criminal offense.

MOST OF

(Continued from Page One)

...istered by the Preparatory Commission of IRO or under military administrators acting for IRO.

The remainder of such refugees in the country are in quarters in Vienna, where they are assisted by Jewish voluntary agencies and the Vienna Jewish community, or in centers in the United States zone that are administered by the military with the aid of Jewish voluntary agencies.

The Joint Distribution Committee, the report states, is providing 30 per cent of all the food given to the Jewish displaced persons and refugees in Austria and 90 per cent of the clothing. The Joint Distribution Committee is also credited with supplying 90 per cent of recreational and educational supplies as well as medical services.

About 3,500 persons are employed in Joint Distribution Committee work projects and the JDC maintains several special institutions for the aged and for children and also an emigration service.

The Joint Distribution Committee employs in Austria a staff of fifty-seven Allied nationals and 988 displaced persons and Austrians.

Efforts To Foster Yiddish Are Doomed To Failure

In an editorial entitled "Putting The Clock Back," the South African Jewish Chronicle, of Cape Town, says:

Recently a conference to promote Yiddish language and culture was held in Johannesburg, at which many resolutions were taken to foster and strengthen the Yiddish language by establishing a network of Yiddish schools, libraries and magazines, as well as a Yiddish theatre.

To many the objects of the conference may seem laudable but, on examination of the proposals made and the ideas underlying them as propounded by the various speakers, it is the very reverse.

Speaker after speaker spoke of "Yiddish culture." But what is it? We know of a Yiddish language and a Yiddish literature, but not of a Yiddish culture. There is a Jewish culture, which started with the patriarch Abraham and continued sometimes in the light and sometimes in the shade until this very day. To normalize and ensure the development and progress of this culture is one of the most important aims of our national revival movement and a beginning has been made in the Yishuv—in Degania, in Nahalal and on Mount Scopus. In the Exile this culture found its place in the Beth Hamedrash, the synagogue and in the many customs in the Jewish home. Is this what the organisers meant by Yiddish culture? If it is, then there are sufficient organisations, like the boards of education, the Talmud Torahs, the Hebrew congregations, etc., which exist for this very purpose, and it is more than questionable whether the institutions envisaged are required. We fear, however, that the conference, when it spoke of Yiddish culture, meant only Yiddish language, which is an entirely different thing.

We do not intend going into the details of the various resolutions, most of which can only be pious hopes without prospect of realization. One point worth mentioning, however, is the intention to establish Yiddish schools. It is true that such a school has existed in Johannesburg for a number of years, but from what we hear and from its curriculum it appears that, while Jewish history is taught in a satisfactory measure, the cultural syllabus starts in the middle of the 19th century. The reason for this is because little Yiddish literature was produced before this period, but is that a reason for ignoring the vast treasure house of literature and culture which Israel has gathered in 4,000 years and which is the heritage of every Jew whether he be Hebrew, English or Yiddish speaking? It is a black prospect indeed for Jewry if only what is produced in Yiddish is Kosher.

Most of those who took part in the debate were against teaching Hebrew as a subject in the Yiddish schools. Their idea was that all the concentration should be on Yiddish and that Hebrew should be left to follow. If Yiddish is *the* language and *the* culture of the Jews, then the 600,000 in Palestine, through the medium of their thousands of kindergartens, schools and the University, are apparently inculcating a foreign language, and those who spend many hours of the day in the study of the Talmud are assimilating a foreign culture. Reading the report of the speeches at this old conference, therefore, one gets the impression that the leaders of Yiddish culture are fighting the cry of the Odessa Zionists about four or five decades ago. For we both know and appreciate the valuable part played by Yiddish in the last 600-700 years of our history, not merely as a means of communication but also of self-expression for our people's feelings and emotions, particularly for our mothers, for most of whom Hebrew was beyond reach. But no logically thinking Jew will prefer the acquired Yiddish dialect to Hebrew, the innate and historic language of our people. We can never return to the period of the Czernowitz Conference, which declared Yiddish the language of the Jews. It is like Canute trying to stop the course of the ocean.

But besides everything else, all efforts to foster Yiddish are doomed to failure. Jewish culture can exist either in a ghetto or in its own country. This has proved itself so often that it is almost axiomatic. If we believe that Hebrew can exist in the diaspora, and we do so believe, it is because such belief is based on three important foundations. Firstly, Hebrew's long and honoured history and tradition; secondly, because it is closely bound up with our religion (Loshon Hakodesh); and thirdly, because of its vital contact with Eretz Israel.

Yiddish, on the other hand, has not even one of these requisites to ensure its survival. In America, which for many years now has been the strongest centre of the Yiddish language and literature, it has been losing ground steadily and in recent years with increasing rapidity, because without any vital spark that binds its people to it, it is impossible for a language to preserve itself when surrounded by a dominant language and culture. Sentiment alone cannot keep a language alive.

Yiddish has played an important part in our lives, and indeed all that has been of value in its literature has already been, or is in the process of being translated into Hebrew, such as the works of Sholem Aleichem, Peretz, Mendele, Reisen and others. But it has played its part. Hebrew is again the language of the Jews and any effort to revive Yiddish is squandered effort.

It seems that the anti-Zionist tradition of the Bund—most of the leaders are ex-Bundists—is behind this late blooming. Apparently the experiences of the years 1933-1947 have not taught them anything, although many of the Bundists in other lands have learnt by bitter experience to change their views. We do not hope to convince those Bundists in South Africa, but we are surprised that some active Zionists took part in the conference. We would say to them: Do not be led away by false sentiment. This latest movement is merely anti-Zionist propaganda in the garment of a Yiddish language revival. The Jewish people has only one language and one culture—Hebrew. Yiddish has been in the past a necessary substitute, but it is only a substitute. Under the conditions in which we live in the Exile it is hard enough to preserve and foster our original, our natural tongue. Let us not be side-tracked into squandering our resources and our energies by seeking to perpetuate such substitute.

Working also in the DP centers is the Jewish Agency for Palestine, with a system of schools that teach Hebrew and other practical and technical preparations for life in Palestine. On a smaller scale, the Hebrew Immigrant Aid Society, the Jewish Committee for Relief Abroad and organizations for rehabilitation through training give aid in the centers.

Of the more than 6,000 Jewish displaced persons in camps under the IRO Preparatory Commission on July 1—and who represent apparently a cross-section of those who have been in Austria for some time—4,074 were from Poland and 602 from Rumania.

Recently there has been a marked increase in the number of refugee Jews reaching Vienna from Rumania. They are were estimated at 1,000 to 2,000.

U.S. Zionists Paid For DP Boats

The old Chesapeake Bay excursion steamer President Warfield, now the Exodus 1947, lying off the coast of Palestine, was paid for with Baltimore money, three Zionist leaders disclosed in outlining how the underground Haganah is helped in Palestine.

The leaders said that men, money and ships are going to the aid of the organization, not only from Baltimore but from New York, Chicago, Detroit, Philadelphia and other cities.

The former President Warfield, which was turned back by the British as it tried to disembark in Palestine European refugees, cost between $125,000 and $150,000 for purchase and repairs, said Dr. Herman Seidel.

Dr. Seidel, chairman of the Pro-Histradrut Council, was joined in the statement by Joseph Allen, attorney and head of the Baltimore district, Zionist Organization of America, and Samuel J. Kaiser, chairman of the Baltimore Zionist Emergency Council.

Dr. Seidel said that in the last two years between 600 and 800 Americans have enlisted in Haganah to serve as crew members, liason men and technical advisers. He added that between thirty-five and thirty-eight ships have been purchased by American Zionists to transport Jewish Europeans to Palestine.

He said: "No attempt has been made to recruit men for Haganah. These men were volunteers, in the literal sense of the word. They receive no pay."

ASKS FULL

(Continued from Page One)

DP's wanted to go to Palestine only.

"We believe that Jews, as a religious group, would welcome every opportunity to enter many of the nations of the world where they would, in freedom and equality, integrate into their newly adopted societies as millions of Jews have done for centuries in the many free nations of the world," the council statement said.

"We express the sincere hope that the members of your committee now preparing to make this independent investigation of the desires of these DP's will make known their preferences under circumstances that will free them from partisan, political boycotts and pressures."

The council also pointed out that it had supported the recommendation of the Anglo-American Commission of Inquiry, which recommended that 100,000 Jews be admitted to Palestine "if they elected to go there."

Poland, Brazil, Take DP But Not Jews

Committees representing displaced Jews in six former enemy areas have petitioned the United Nations Palestine commission to support the establishment of a Zionist state in Palestine.

A long document setting forth their desperation and disillusion was made available at Geneva. It was one of the factors considered by the commission in deciding to visit displaced persons' camps. The report said 250,000 Jews are still living in and out of camps in Germany, Austria and Italy.

The signatories are the central committee for liberated Jews in the American zone of Germany, the central Jewish committee for the British zone of Germany, the central committee of liberated Jews in the French zone, the central committee of liberated Jews in the American zone of Austria, the international committee for Jewish refugees and former concentration-camp inmates in Vienna and an organization of Jewish refugees in Italy.

If the document is a true sample of displaced Jews' views, the committee will find no lessening of the drive for Palestine among camp inmates. Citing the findings of the Anglo-American inquiry committee, it said more than 90 per cent of the displaced Jews wanted to emigrate to Palestine immediately. Some members of the United Nations' committee believe the percentage has been much reduced during the past fifteen months.

The document did not refer to conditions in Palestine except to say that if Britain had fulfilled her obligations tens of thousands of Jews would have escaped. It cited as one element in the drive for Palestine the fact that some countries admitting DP's were not admitting Jews. Poland and Brazil were specially cited.

Audit Bureau of Circulations

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L'Shonah Tovah Tikosevo! Say Happy New Year!

Say it to all your relatives and friends in the Rosh Hashonah issue of the Canadian Jewish Review which will appear on September 12, early in order to insure delivery in time of the largest number in recent years.

Your published greeting card will cost $2. It will save you the price of stamps and stationery; the wear and tear of addressing and mailing; and the embarrassment of overlooking some one you want to remember with best wishes of the season.

Send in your greeting coupon now with $2. It must be in the Review office by September 2 to appear in the New Year issue. Any greetings received after that will be published the following week, September 19. Be sure the greeting coupon is filled out correctly and return it to The Canadian Jewish Review, 1253 McGill College Avenue, Montreal; or to 21 Dundas Square, Toronto.

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